

DOMESTIC MISSIONS

OF THE

Protestant Episcopal Church.

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MAY, 1854.

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*PRAYER FOR MISSIONS.*

WE call particular attention to the concluding article of the Constitution of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States, which is as follows :—

“ARTICLE XIII.

“It is recommended to every member of this Society to pray to Almighty God for His blessing on its designs, under the full conviction, that unless He direct us in all our doings with His most gracious favor, and further us with His continual help, we cannot reasonably hope to procure suitable persons to act as Missionaries, or expect that their endeavors will be successful.”

This is a declarative statute, recognizing a principle vital and essential in all the work of Christian Missions. Prayer, in all and through all, must move the might, and draw down the love and grace of Him “without whom nothing is strong, nothing is holy.” We trust, then, it will be remembered, not as a dead letter on the pages of the Constitution, but as an ever-present motive with all our Bishops and other clergy, and all the members of the Church. To this end, we rejoice to see “the Prayer for Missions,” and “for the Increase of the Ministry,” lately issued by our venerable and suffering presiding Bishop (God spare and comfort him !) and we subjoin the following aid and guide in this important duty from good Bishop Wilson, of blessed memory :—

*A Prayer for Missions.*

(FROM BISHOP WILSON.)

"Jesus seeing the multitude, was moved with compassion, because they were as sheep having no shepherd."

"Pray ye therefore the Lord of the harvest, that He would send forth laborers into the harvest."—S. Matt. ix. 36, 38.

"How many, O JESUS, of Thy sheep have no shepherd! none to show them their danger! none to keep them out of danger! none to lead them where they may find pasture! May Thine infinite wisdom and goodness, O LORD, reveal to us the means by which Thy Gospel may be preached unto them; and prepare their hearts to receive the truth, that they may be delivered from the bondage of corruption, into the glorious liberty of the children of God! Send them pastors after Thine own heart; full of knowledge, compassion, and zeal; that, pitying their sad condition, they may instruct them in the ways of the truth, and of eternal life. Increase the number and the graces of Thy messengers and ministers; and touch the hearts of all Christians with a true compassion, like Thine, O LORD, for all such as are strangers to Thee, and to the merits of Thy death, by which they have been redeemed, that they may cheerfully contribute to a work so acceptable to the Divine Majesty. And may Thy HOLY SPIRIT, by the preaching of the Gospel, add daily to the Church such as shall be saved through Thy merits and mediation, O LORD, and lover of souls! Amen."

*THE PRAYER-BOOK THE BEST TRACT.*

How often do we hear this from laymen of experience and observation, and from our faithful Missionaries! A Prayer-book, given and read, will often lead whole families to prize and love its Scriptural purity, its beautiful simplicity, its primitive doctrines, and its calm, soothing, and elevating spirit of devotion. The following article, in an earnest and timely way, calls attention to the subject. It pays a proper tribute to the liberal efforts of the Bishop White Prayer-Book Society. We would add to this, our own testimony to the earnest efforts and ready sympathy of the New-York Bible and Common Prayer-Book So-



ciety. This Society, though local in name, is national and catholic in its sympathy and bounty. Not a State or Territory but has enjoyed its aid ; not a call for its bounty is sent empty away. We rejoice to see its means of usefulness enlarged, by a recent liberal bequest. Then please help the Prayer-Book Societies, and they will help the Missionary, and the Gospel, and the Church, and the glory of God, and the salvation of men.

[From the Banner of the Cross.]

PLEASE HELP THE PRAYER-BOOK SOCIETIES.

GOOD MESSRS. EDITORS:—We clergymen, in the far-off Dioceses, find from experience that the Prayer-book is better than any tract to circulate everywhere, and the *supply* within our reach is never equal to the *demand*. After *buying* all that we are able to pay for, we resort to *begging*.

The Prayer-book Societies, in answer to our appeals, send all that they can afford, and sometimes more.

Being in great want of Prayer-books for some country stations which I serve, (albeit “without money and without price,”) application was made to “*The Bishop White Prayer-book Society*.”

A kind response was given, apologizing, however, for the limited number of copies sent, from the fact that the Society is *in debt*. The Secretary adds, in the goodness of his heart, “*We cannot turn away our faces when our Missionaries call upon us, yet we have an empty Treasury.*”

Did wealthy Churchmen in our cities know how much good might be done in this way, I am sure they would place more funds at the disposal of our Prayer-book Societies, and thus enable them to extend the sphere of their usefulness to the utmost boundaries of the land.

I hope and pray that these few words may stir up the minds of some, to aid in so important a matter.

We read now and then of a generous person who gives \$10 or so, to buy a Sunday School or Parish Library for a destitute congregation.

Cannot some spare \$10 be found to help the Prayer-book Societies, and so do a great service to more than one

CLERGYMAN ?

## PROPAGATION SOCIETY.

## AMERICAN DEPUTATION.

WE give the following as a matter of interest, and place it on our pages for reference and permanent record. Every act of fellowship and intercommunion will draw closer the ties, and quicken the energy, of the holy life which binds us together as branches and members of the Church of Christ.

“RESOLUTIONS FOUNDED UPON THE REPORT OF THE AMERICAN DEPUTATION.—In our December number we inserted the Report presented to the above-named Society by the Delegates who had been deputed to attend the Triennial Meeting of the American Board of Missions. That Report appears to have received—as obviously, from the importance of its suggestions, it deserved—the fullest and most mature consideration of the Society; and we are now requested to insert the following resolutions, which have been founded upon it.

At two successive meetings of the *Society for the Propagation of the Gospel in Foreign Parts*, held on the 16th December, 1853, and the 20th January, 1854,

The Society, having had under consideration the several suggestions contained in a Report presented to it at the general meeting in November, by the Deputation, which had been appointed to attend the Triennial Meeting of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the United States,—

*Resolved*,—1. That the Board of Missions be informed, that the Society has for some years past regularly transmitted to the Board a copy of its Annual Report and Quarterly Paper, and would be glad to supply any numbers which may not have been received.

That a complete set of its publications, as well as of such of its books and tracts as may be of use in the Missions, be presented to the Board, and that any new publications be sent from time to time as they appear.

2. That with reference to the recommendation of the Report, respecting the establishment of Missions and the appointment of Bishops in any colony or territory, independent of the British Crown, the Society is of opinion, looking to the relation in which



the Missionary Societies of the Church of England stand to the Church itself, that it is not desirable to do more than express its earnest hope, that in all cases as full and friendly a communication as circumstances permit, may be kept up between those Societies and the American Board of Missions.

3. That the Society is deeply impressed with the duty of more general and earnest prayer on the part of Christians, for an increase of laborers in the Lord's vineyard, and for the blessing of God on all who are engaged in the work of propagating the Gospel in foreign lands ; and that it be humbly submitted to his Grace the President, that suitable forms of prayer, drawn up under his sanction, and adapted for families, schools, and Missionary meetings, would, it is believed, be extensively used both in this country and America, and so become another bond of fellowship between brethren of the same communion on the two sides of the Atlantic.

4. That a Manual for the instruction and guidance of Missionaries in Heathen lands is much needed, and that in the opinion of the Society, such Manual should not assume the form of a code of binding laws and regulations, but should consist mainly of information, advice, and suggestions, collected from the most experienced Missionaries, and be capable of enlargement and modification, as circumstances and more exact knowledge may from time to time seem to require. And that with a view to the preparation of such a work, for the use of the Clergy and Catechists in connection with the *Society for the Propagation of the Gospel*, communications be opened with the Bishops and Missionaries laboring among the Heathen in India and elsewhere.

5. That the Society abstains from expressing any opinion, respecting the propositions of the Joint Conference, relating to the ancient Churches of the East, but that the Secretary be instructed to transmit a copy of those propositions to the Archbishop of Canterbury, for his Grace's information.

6. That the Society rejoices to hear of the success which has attended the weekly collections in Church for Missionary and other charitable purposes in America, but desires respectfully to leave to the Bishops and Clergy, and the members of the Church at large, the adoption of such measures as they may deem most

expedient and effectual for raising the funds necessary to carry out the great purposes of the Society.

7. That the Standing Committee be requested to consider and mature a plan, whereby emigrant members of the Church may be most readily and conveniently brought under the notice of the Clergy of the United States and of the British colonies, at the port of their debarkation, as well as at the settlements to which they may ultimately proceed."—*Colonial Ch. Chron.*

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### *SPIRIT OF MISSIONS.*

#### A GOOD EXAMPLE.

WE have received from a layman, in North Carolina, the following, sending us twenty-two subscribers for the *SPIRIT OF MISSIONS*: "By the request of our Minister, I have obtained a few subscribers to the *SPIRIT OF MISSIONS*, and remit the money." Thanks to this kind and considerate Minister, and to this useful and efficient layman. Are there not other clergymen, and "other laymen," who will go and do likewise? Is there a parish in the Church which might not do as much, if the effort was made? May this first instance of the kind be followed by a multitude of others.

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### *OCCASIONAL PAPER, No. 1.*

#### DOMESTIC COMMITTEE.

WE have issued the first number of an *Occasional Paper*, which will be followed by others, as we have the matter and opportunity. We hope its calls and appeals will meet with a glad response, in renewed interest, quickened prayers, and enlarged contributions. We ask for the co-operation of pastors and laymen, everywhere, in carrying out our great and holy work, and pray God to stir up and draw out more of zeal, interest and liberality in this blessed cause.

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### *NEBRASKA.*

INQUIRIES have already been made, from a very respectable quarter, whether the Domestic Committee will establish a Mis-



sion in this distant Territory. We subjoin the following, which gives us interesting information of its soil, climate, population, and prospects. The Committee are ready to do all in their power to extend the Church *wherever* the men and the means can be found :—

[From the Olive Branch.]

#### LIFE IN NEBRASKA.

We find Nebraska to be a vast region. By the late census it is estimated at 136,700 square miles, or a region as large as New-England, New-York, New-Jersey, Delaware, and Maryland, and even larger. If organized as proposed by the bill of Mr. Douglas, now pending in Congress, it will be larger still, as it will embrace much of what has been known as the Indian Territory.

We find the northern part of Nebraska as cold as New-England; the interior as cold as the climate of the Middle States, and the southern portion with something of the mildness of Virginia. There is, however, this difference: Nebraska is more Asiatic in its climate and general features. There are vast prairies, high table-lands, rivers of almost interminable length. On the west it is bounded by the Rocky Mountains, whose highest peaks are covered with perpetual snow. A large portion of the great American desert is in this Territory; here many an emigrant, bound for California, has lain down to die, worn out with fatigue and hunger.

The soil of Nebraska is mostly fertile, the geological formation being that of limestone and sandstone, which always indicates a good soil. It must, in the future, become a fine farming region. Already, many young farmers of our country have their eyes upon it, and will be bending thither their steps as soon as Senator Douglas' bill, or any other, passes, organizing the territories.

But who inhabit Nebraska? Indians, and hardly any but Indians. It is their grandest hunting ground, and it is supposed that from 75,000 to 80,000, or about one-sixth part of all the Indians that yet remain in the United States, roam over its prairies and table-lands, pass their canoes over its waters, pursue game by rivers, and over mountains, and wage war one upon another. Here are Christian Indians, so-called, such as the Delawares, Stockbridges, etc.; here are the wild and warlike Sioux, and Cheyenne Indians, that delight in scenes of blood; here roam the Mandans, the Crows, and Blackfoots, the Assimbones, the Aricares, and the Gros Ventres. Our civilization

has driven them beyond the Mississippi, and soon another wave of civilization will push them westward, where it is expected that they will be fitted to become a part of the body-politic, and to be duly represented in Congress.

Hunting the buffalo is the great pursuit of the wild Indians of Nebraska, and their greatest source of profit. Their skins they sell to the fur traders; but, alas! the buffaloes are becoming scarce under the influence of the many rifles that are aimed at them. What will they do when they are gone? They must become civilized and till the soil, as the Christian Indians now do, and with considerable success, as will be seen from the following statistics:—

These Indians, less than 3,000 in number, that live under the Fort Leavenworth agency, north and south of the Kansas River, cultivate more than 4,000 acres. From these acres they raised in a single year, 80 bushels of corn, 2,690 of wheat, 12,000 of oats, and 200,000 melons of all kinds. They have large numbers of horses and oxen, and live like happy and independent farmers.

Of whites, permanently living in Nebraska, there are but few, and these are either military men stationed at some of the forts, or else Indian agents, or else missionaries sent out by the various religious denominations of the States. It is true there are always more or less white travellers passing to California, to Oregon, or to Utah, or New-Mexico, or returning from thence, which gives no inconsiderable variety to the lives of those who are confined there. Indeed, it is now stated that a newspaper is immediately to be printed at old Fort Kearney, and that a post-office is to be established only forty miles from it, for the benefit of the emigrants who may write home from that point, that "they have gone so far safe and sound, or otherwise, and that they hope to realize their golden dreams soon." A newspaper and a post-office—two of the most powerful agents of our modern civilization—are now to put forth their strength in what is to be the great heart of America.

Other wild animals besides buffaloes abound in Nebraska. There are the swift antelope, elk, deer, prairie dogs, wild horses, and occasionally a grizzly bear crosses the path of the traveller. The prairie dog is allied to the marmot. They abound west of the Mississippi, living by the hundreds together under ground.

All accounts agree that the prairies of this region are covered with the most beautiful flowers; on a clear day, the prospect is truly enchanting—paradisaical. The rose is abundant there, as is the sun-flower. A botanist accompanied Fremont in both his expeditions, and in his book are given the scien-



tific, as well as the popular names of multitudes of Nebraska plants.

This region is not heavily timbered; still, there is a large variety of trees, among which are the most that abound with ourselves. The cotton-wood tree is abundant upon the rivers.

The climate is very dry, and yet we read of no complaints of drought. Fremont, in giving an account of the weather, has recorded sixteen clear days in the summer in succession, which is a record that could be hardly made of any New-England weather.

But what is to be the future of Nebraska? If it teems with life now, it is the life of wild animals, wild Indians, wild flowers, wild vegetation of all kinds. There are reptiles in abundance, and mosquitoes, that the traveller has a powerful knowledge of. There are now magnificent rivers, oceans of unoccupied lands, great deserts, a whole territory, a wide waste.

But all this soon is to be changed. Steamers are to fly over her waters, and the cars over her lands. Instead of the red men, shall be white men; instead of wild, domestic animals. The hum of the spindle shall be heard upon her water-falls. From Nebraska shall spring Nebraska and Kansas; and from these, other States as good, we trust, as Massachusetts, as New-York and Ohio, and, we hope, as intelligent, as prosperous.

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## NORTH-WEST-AMERICA MISSION.

[From the *Church Missionary Record* for January, 1854.]

### GENERAL VIEW.

THE work of the Lord continues to prosper in these remote regions. The older stations, once the extreme points of Missionary enterprise in the land, have now become permanent centres of operation, from whence new efforts for the relief of the poor perishing Indian race are being actively pushed forward in different directions. Our Missionaries are becoming more conversant with the Indian languages, and better fitted to hold intercourse with the people; and instruction in Gospel truth is thus facilitated. The Spirit of the living God is blessing the means employed, and some are being brought in from heathenism, and others transferred to that better land above. The reports and journals of our Missionaries are replete with interesting facts, and encourage us to abound in prayer for the evangelization of the Indian tribes.

## GRAND RAPIDS.

This station continues in temporary charge of the Rev. T. Cockran. The European schoolmaster, Mr. W. W. Kirkby, is also stationed here, to whose letters and journals we now refer.

## ORDINATION AT GRAND-RAPIDS CHURCH.

*Dec. 19, 1852: Lord's Day.*—We had no school to-day, in consequence of the ordination. The Bishop, one of the candidates, and one or two others, came down yesterday afternoon, so we had the pleasure of their company for the evening. The morning being fine and clear, soon after nine o'clock the jingling of the bells with which the harness of the horses is decked announced the arrival of the anxious spectators; and by half-past ten, the time of service, the number and appearance of the horses and carioles which had assembled were most interesting and curious. Doubtless many more would have been there, had it not been for the great severity of the weather during the last week, and also for the intensity of the cold to-day. The Church, however, was well filled with people from every part of the settlement. The Bishop preached a sweet and faithful sermon, from 2 Cor. iv. 7, upon which, I trust, God will command His blessing to rest. There were two candidates—Mr. McDonald, who has been for some time under the Bishop's training, and Mr. Corbett. After the services, the Bishop, Mr. Cockran, and about ten others, came and partook of our humble fare; and then returned home. I pray that those young men set apart for the ministry of the Gospel of Christ to-day may be constantly baptized with a baptism of the Spirit, for without it they will never have half love enough for the dying souls of men—they will never endure the privation needed to rescue many of the scattered Indians from eternal ruin.

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CUMBERLAND STATION.

## VISIT OF THE BISHOP TO CUMBERLAND AND ENGLISH RIVER.

THIS station, some thirteen years ago the extreme point of our labors in North-West America, has now become the grand centre of the stations to the north-west of Lake Winnipeg, and of



which, in addition to Cumberland, the following may be enumerated:—Moose Lake, the Nepowewin, and Church Missionary Point, English River—to which last-mentioned place Mr. Hunt's station has been transferred from Lac la Ronge. Two of these stations, Cumberland and English River, were visited by the Bishop of Rupert's Land, in the summer of last year. The following are extracts from a letter dated Cumberland, August 3, 1852, addressed by him to the Honorary Clerical Secretary, in which he has kindly communicated details of this journey:—

“Here I am, in the mercy of God, so far on my homeward journey, and from this spot I must write a few lines to be forwarded by the ship, or I shall lose the opportunity.

“The good hand of God has again blessed me by the way. Over the great lake we had a very stormy passage in the canoe, and were, in consequence, detained much later than I had anticipated. But ever since, from the Grand Rapids hither, up the English River, and down again, we have gone on rapidly. It has refreshed me much: it has given me a greater idea of the vastness of the country, and the importance of even a single Church and village as a centre of light.

“The labor and toil are now over at this station. All is fixed and settled, and in great measure parochial. It was my happy privilege to admit Mr. Budd to Priests' Orders on July the 10th, in the Church here, on which occasion I preached from the words, ‘We do hear them speak in our tongues the wonderful works of God,’ Acts ii. 11. I am much pleased with Mr. Budd. He more than justifies all my expectations; and I am sure the Committee will peruse with much pleasure his journal, which is compiled with very considerable discretion and sound sense. I have confidence in him for the charge of the Nepowewin station, and, from lengthened conversations with him, have full hope that the Indians will gather around the spot, and that it will become a strong centre of operation.

“Of Mr. Hunter's progress in the language I cannot say too much. His translation of the Prayer Book will speak for itself. I should much like that the Society should undertake the work, either now or without the advantage of Mr. Hunter's presence, if the Committee grant him leave of absence for the next year. Much as I wish the syllabic system carried out for the immediate

use of the poor Indian, who is with us to-day and off to-morrow, still I feel that we shall want the Prayer Book in the Roman character also. It exists in the Ojibway, and we also shall want it in the Cree, in order to deepen our acquaintance with the tongue, and carry out the analysis of its component parts. The spheres of the two systems are quite distinct, and each will have a great use.

“ Mr. Hunter is now endeavoring to communicate some knowledge of the syllabic system to his own people ; and in this way it has been, perhaps, one happy fruit of my visit, that the use of that system, as witnessed by myself, has been brought prominently forward, so that any little prejudice has been softened down. It has been thus a delightful period for social and Christian intercourse, and conference regarding the prospects of this mighty land and its poor scattered inhabitants.

“ With Mr. Hunt I saw the labors and toils of an infant station—that which Mr. Cockran endured at the Red River, and Mr. Hunter at this spot. His labors, and those of his admirable wife, are beyond all praise. They are engaged in the work, ‘ in season, out of season.’ My chief fear is for their health, and lest they should overtax their strength. Mr. Settee has come in with me, with a view to some training at the Red River, as in the case of Mr. Budd. I was willing to have ordained him Deacon above, and left him in Deacons’ Orders for two years, laboring in the English River ; but he felt that his mental powers required sharpening. Mrs. Hunt will now take the entire charge of the school. I thought it might be too much for her ; but she says it is her delight, and quite a refreshment to her. I would only say that the school is in excellent order. The Sunday School I saw with forty-two children. It had quite an English aspect. The seventeen senior pupils repeated the first chapter of St. John, in English, almost without missing a word ; and then they commenced the same in Cree. Mr. and Mrs. Hunt can now speak the language with facility, in their intercourse with the natives. Other particulars I must reserve until I reach home and complete my journal, which I have kept as before. Let me not, however, forget to mention that I trust we are now in contact with the Chippewyans. It was my happiness to see more than a dozen of that tribe, and they ask eagerly for a teacher.



I have nearly promised one for next spring. When I reach home I must think of the most suitable instrument. One of the tribe will spend the winter with Mr. Hunt, and get some knowledge of the Gospel, and be of use in assisting to spread the truth among his countrymen. My affections are much drawn towards them from what I have seen; and I hope that a strenuous effort on their behalf will be one fruit of my present journey. Mr. Hunt seemed encouraged by my visit, and will now set about the erection of a Church; which was found the great instrument here, in leading the Indians to build and settle.

“I forgot to say that the number confirmed by me here was fifty-two; the number at English River, forty-two; but at the latter many were absent, unable to wait so long.”

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### NEW-HAMPSHIRE.

*Concord—Rev. Newton E. Marble.*

“This town contains nearly ten thousand inhabitants, and was originally settled, almost exclusively, by descendants of the Puritans. Until about thirty years ago, there was no religious denomination here, if we except a few Quakers, but the orthodox Congregationalists.

“It is manifest that a field preoccupied as this was, cannot be a very favorable soil for the Protestant Episcopal Church. The habits and sentiments cherished by the original settlers and their immediate descendants were wholly adverse to everything that savored of our Church; and the rival sects which have sprung up in later years, have not, in any respect, rendered it a more eligible field for Churchmen to cultivate.

“The planting of the Protestant Episcopal Church here has consequently been a slow and laborious work. Previous to the year 1840, when with great efforts a small Church was erected, the few persons attached to our Communion were compelled to assemble for Divine worship here and there, wherever a room, however inconvenient, could be procured. And sometimes the services were suspended for long periods for want of a clergyman; and at other times there was one service on Sunday, held by a clergyman from a neighboring town.

“Under these circumstances, it was impossible for the Church to make any perceptible advance. Still a faithful few persevered, and having secured a Church edifice in a very eligible location, they ‘thanked God and took courage,’ and from that day to the present there has been a steady, but very slow progress. At the close of every successive year, we have been able to see that we were stronger than we were at its commencement. Stronger in numbers, in influence, in the spirit and habits becoming Churchmen, and as we humbly trust, in all those Christian graces which the offices and teaching of the Church are so admirably fitted to cultivate.

“But, though there can be no rapid growth in such a place as this Mission occupies, it is an encouraging fact, that what we gain we are able to hold; for we are not subject to such fluctuations in consequence of emigration, as the Missions in our Western Dioceses experience.

“This is an important station, from the fact that it is in the capital of the State, thus affording an opportunity to diffuse some knowledge of our Church in other sections, where it is wholly unknown, through the agency of persons who resort here during the sessions of the Legislature and on other occasions.

“Seldom a Sunday passes that there are not several persons from abroad in attendance upon our services.

“At present we have about fifty families, and rising of seventy communicants. Our Bishop at his last visitation, which was in January, confirmed seven persons, five of whom are heads of families.

“We have a Sunday School of about forty scholars, which is well organized. Besides a very good Sunday School library, we have a small, but well-selected parish library, and also a Minister’s parish library of about sixty volumes, mostly standard theological works, and which is, from time to time, enlarged. We are endeavoring to lay a good foundation, and there can be no question that this will eventually become a parish of great importance and influence in this Diocese.

“We have seen gratifying evidence within a few months that the Holy Spirit is visiting us with His converting and sanctifying influences, and preparing co-workers with your Missionary in the persons of devoted laymen.”



## FLORIDA.

*St. Augustine—Rev. H. B. Whipple.*

“REV. C. E. SWOPE, of Chicago, has spent a part of the winter here, and with great kindness and Christian zeal aided me in taking care of the parish for seven Sundays, while I was laboring in the interior.

“I have preached at Tallahassee, Monticello, Madison, Jacksonville, A. Dupont’s, or Tomoka-road, Col. W. J. Bailey’s, and at Palatka; at this last place a Church was organized on the 12th December, 1853.

“*Missionary Field.*—St. Augustine has been the stronghold of Romish error for more than three centuries. Its little handful of Protestants are in the midst of watchful, vigilant, and unscrupulous foes. Isolated from Christian fellowship, deprived of Church books, often without a pastor or guide, and subject to every species of controversial warfare, they need your sympathy, your prayers, and your generous aid.

“*Invalids.*—The North, the East, and West send to St. Augustine their dying children, asking for a fabled spring to give them health. They are often men who are rooted and grounded in no faith, in that unstable state of mind which is the ready soil for every error. They need the calm, steady, unfaltering teaching of the Church to prepare for eternity. The Church of Rome, which withholds the Bible from her people, whose little ones here grow up without Christian nurture, who have a field at home to demand all energies and all efforts, at once assails and tampers with the faith of the dying invalid. I trust that your Missionary has been able to do some good in soothing the dying bed, in pointing the stranger to the sinner’s Saviour, and we may hope under God that some who came here thoughtless, unbelieving, holding dangerous and soul-perilous errors, have left us to live as devoted servants and disciples of Christ.

“*Slaves.*—The slave has a deep interest in Missionary labor. He is naturally religious, and the plain, practical teaching of our Church is well calculated for these poor sons of Africa. To them the Missionary is always a welcome guest. It reminds you that “the common people heard *Him* gladly.” “Is you well?” “Me

glad to see you." "Is you gwine to preach?" "We is trying for de kingdom of Heben," are the welcomes of many swarthy friends. They need simple, home illustrations; in a word, the old, heart-breaking story of Christ crucified. When interested, they hang on the words of the speaker, as though he was the messenger of life. I have never held more delightful services than these; there is earnestness in listening, devout responses in prayer, and sweetest singing of old hymns to African melodies. I have witnessed many touching instances of piety among slaves; they always bring an offering to Holy Communion, and are ready to obey the truth.

*"Missionary Field adjacent.*—The Diocese of Florida is all Missionary ground. It is larger than any Diocese except those of Virginia and Missouri, having 59,000 square miles. Its climate is healthy, and the lands in the interior most fertile; a large population is coming in on us. Villages are springing up, towns settled, the forests disappearing, and in our day the fortunes of the Church will be sealed for scores of years. A vast work is ready for the laborer. Bibles are to be scattered, tracts distributed, congregations gathered, Churches built, and Florida has only two Mission stations and six clergymen of the Church. *I have organized a Church at Palatka.* It is a flourishing village on the St. John's, at the head of steamboat navigation for sea-going steamers and vessels. It has 600 inhabitants, and *no place of worship*; ours is the first religious organization. At my first visit there, in December, I organized a Church. The Articles of Association are strong and Church-like, and a good Vestry has been elected, but the congregation is made up of men reared in all sorts of creeds, yet men desirous of religious privileges and instructions. A lot of land for a Church has been given, a few friends in New-York have offered an organ, a font and altar, and the family of I. K. Sass, Esq., of Charleston, have given a silver Communion service. Twelve hundred dollars have been raised towards a Church edifice. There is no sight on earth more affecting than a first Church service in a new country; our brethren at home have no idea of its grateful, heaven-refreshing influence on hearts long deprived of spiritual care. It seems as if long slumbering memories were awakened. You can read histories of wandering on many a prodigal cheek as he hears the Prayer Book's words—the



sobered face, the thoughtful look, the tear lingering on the eyes, are witnesses to the long slumbering seed once sown by other pastors, or holy truths learned by some mother's knee. Could our brethren go with us to such scenes and hear them ask, When will the Missionary of the Church come to us? Could they feel as we feel when the answer is given by telling of an impoverished treasury, they would give. It is a cry nigh at home—a home famine for the bread of life—in every new country there are upturned faces asking for our help—the children of one ancestry, travelling one way, to cross one dark river, to stand in the Judgment together—these are asking for the bread of life. I have held four services on the plantation of A. Dupont. Ten services have been held by Mr. Swope and myself at Palatka, besides other scattered ones. Although much labor has been done, most of all is undone. There are places of resort on the St. John's for invalids, where there has not been a service this winter.

“St. Augustine needs a good Church library for the use of invalids. Our mails are semi-weekly, books are scarce, and unless some such effort is made, it is useless to attempt to stop the circulation of Romish books.

“There should be a travelling Missionary on the river St. John's. There are hundreds of dying invalids at different points on the St. John's. They need our help, and by the memories of our dead they ask for sympathy and aid.

“Palatka needs a Missionary—soon it must be a place of great commercial prosperity. It has twelve warehouses and stores, a bank agency, a steam saw-mill, and no Church. Now is the hour of golden opportunity; it only needs the large heart of a true disciple to grasp it and do the work.

“Every Church clergyman should give a letter of commendation to any invalid, to his brethren here. It serves at once as an introduction, it makes us friends, it is a safeguard from error and a door of opening for the truth.”

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### KENTUCKY.

*Maysville—Rev. H. M. Thompson.*

“IN my October report I stated that just before my taking charge of the station of Maysville, the people there by a noble

effort had paid a debt of some \$2,200, which had been for some time hanging over the parish and impeding its growth.

"It now becomes my duty to inform you that the hearts of this little band of Churchmen were gladdened, by the consecration, on Quinquagesima Sunday, of the beautiful Church for the erection of which they have toiled so long and earnestly.

"The building is entirely complete save the spire, which is not to be erected for some time, and we are now about making efforts to procure an organ.

"The consecration service was celebrated by Bishop Smith, and besides the minister, the clergy present were Rev. W. W. Dodge, of Paducah, and Rev. R. McMurdy, of Washington.

"Bishop Smith remained with us during the week, and on the Sunday following (the first in Lent) preached twice, and confirmed *fifteen* candidates.

"These things have encouraged us much; the attendance on services has greatly increased, and is yet increasing, and we trust, by the blessing of God, that this important station will soon be able to sustain itself, and take its place beside the most flourishing parishes in the Diocese."

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## ILLINOIS.

### *Peoria—Rev. Dr. John Niglas.*

"WITH the last day of March, 1854, expires the fifth semester of my Missionary work, and I consider it a duty to examine my doings, and to look what fruit may have grown on the spot which the hand of the Lord had assigned to me. Yet although I never acted as a hireling, and never put my hands at rest, where there is to be done so much of work in God's vineyard, I find but very little fruit; and I fear, that even that may be lost by and by, what I gathered by God's mercy as far as now. For there is a great activity exerted not only among the sectarians of the different Christian denominations, who, although there are but few and poor Protestant immigrants in a place, send immediately a minister to reside among them, having his support exclusively from those who sent him. Thus, for instance, the Baptists gathered a flock of Germans in Peoria with a residing

preacher, while the American Lutheran Synod of Springfield assisted, or rather built by itself, a German Lutheran meeting-house of considerable size in our city, and installed also a minister to reside with them. Likewise the Methodist Episcopal Church has got a branch among my countrymen, and fitted a proper house to worship in. Not less active are the Romanists, and those whom I would call their *antipodes*; for, while the former take all possible means to spread their errors and superstitions, the latter strive for and disseminate the principle of naturalism, opposite and in utmost contradiction with all revelation whatever."

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### MICHIGAN.

#### *Battle Creek—Rev. D. B. Lyon.*

"IN making my report for the last half year, from the 1st Oct., 1853, to the 1st April, 1854, permit me to say, that blessings beyond what I anticipated, beyond what have been usual in the past, have attended me. Better health, better spirits, and better success are among the things I have to speak of, and for which my gratitude is due to Almighty God.

"During the past winter our services have been better attended than usual, and a more than usual interest has been manifest.

"On December the 12th, our beloved Bishop visited us, and ordained three persons; one, Hon. Chas. E. Beardsley, was admitted to the Holy Order of Deacons, and two, Rev. Caleb Bruce and myself, were admitted to the Holy Order of Priests. The gentleman first mentioned had been prosecuting his studies in this place for the past year, and is now acting as missionary in Kent County. In the evening the Bishop preached and confirmed five persons.

"Our Sunday School embraces but a few more than the children of our own Church members; but we hope to be able to give a more favorable report of it after we have become better supplied with library books and papers, and faithful teachers. The death of one of our scholars, a little girl of six years, has caused much sorrow to be felt by all the members of the school. A more amiable and thoughtful child I never knew; she loved to be



alone at times. In the warm weather she was accustomed to wander at times in her father's garden among the trees and shrubbery, and when she found herself alone, as she told her mother, she would kneel down and say, 'Our Father who art in heaven.' How many Christians, I ask, do this? How many, when they 'find themselves alone,' ever think to kneel down and say, 'Our Father?'

"During the past winter I have held service once in two weeks at Climax Prairie, twelve miles distant from this place.

"For a country town, the congregation is large; many apparently are interested in the service, and I hope will yet become heartily identified with us.

"So far as my experience goes, I can say that all that is wanting to commend our system of worship to the favor of the people in new countries, are tracts and Prayer Books, with a disposition and tact to explain their use; with these, the Missionary can make his way successfully into almost any new place. The young people especially love to read, and when Prayer Books are distributed among them, and their use explained, they will make an effort to join in the service, and so soon as their lips are opened the spell is broken, and they soon become interested in our form of worship."

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## I O W A .

*Davenport—Rev. Alfred Louderback.*

"SINCE the organization of the parish at Rock Island City, Illinois, opposite here, several communicants, who were identified with this parish, have ceased to be so, having transferred their membership to Rock Island. I have just heard that a clergyman has been written to by the Vestry at Rock Island, so that there seems to be some prospect that the parish will be supplied. I have continued to give them a monthly service on the afternoon of every first Sunday in the month, being my Communion Sunday at Davenport. They deserve more attention than they have received, and especially since the place is now the terminus of the railroad, (and must remain so for at least nine months to

come,) which seeks to press on to Council Bluffs, crossing the Mississippi River by a bridge at Rock Island, and reducing a vast amount of travel and of immigration. It numbers about 4,500 souls, and is fast adding to its population. It must grow to a point of considerable interest and importance, and should not be neglected any longer in the Diocese, if the Church is ever to be established there with permanence and advantage. I sincerely trust they will be successful in securing the services of some clergyman who will possess both the power and the will to do them good service, and by the blessing of God build them up, for there is a fine chance to do it.

“At this station (Davenport) we are doing what we can in the midst of our outward discouragements. We have occupied a common *storeroom* through the winter, and next Sunday ends our control over it, as it is wanted for mercantile business purposes; and we are literally thrown into the street as a congregation, having no other place to remove to, since our glass will not arrive from New-York before the last of May, to enable us to *occupy, temporarily*, our new Church until we can finish it off. If no place offers, I shall open my own house, and accommodate all that we can, inconvenient as it may be. I have no idea that we shall be able to command our new Church edifice in a finished state before another season. Our means will not permit it, and we must not involve ourselves in heavy debt when a little patience and endurance will prevent it. We feel most sadly our want of a place of our own to meet in and worship God, it is true; for at present we are driven from one place to another, but debt would be more sadly felt still, and we hope that patience and perseverance will, before long, crown our efforts with a Church at once commodious, and beautiful, and enduring. The edifice is plastered; the glass will soon be on its way out to the West; and we have the lumber for the pews, but not the means to put them in at present with some debts upon us, and much to encourage us in our work of labor, and patience, and faith, and hope, and trust. Had we the means to finish off our edifice at once, and enter upon its occupation in a completed state by the middle of the coming summer, I have no doubt it would add materially to our influence and strength; and especially since the Presbyterians, Baptists, Methodists, and Roman-

ists expect to have their new edifices all finished before us, all of which were commenced since our own, except the Romish Chapel, and are all large and handsome structures. They seem to find no difficulty in making up any deficiency at home *from abroad*, and prosecute their buildings with energy and success. I dwell more upon the material edifice, because it is in vain for a Missionary to this new country to effect much, or to see much token of his labor upon the flock for which he labors, unless *he has a place in which to fold the flock*. Yet, we have not been without tokens of God's blessing upon us, and our labors in building up also the *spiritual* edifice.

"The Convention of the Diocese of Iowa will hold its first annual session here on the last of May, when the Bishop will visit us, and administer confirmation to the candidates that stand ready to receive it. We have been puzzled where to hold the sittings of the Convention, but will trust to Providence for a place, and if none better offers itself, occupy a private house. Eastern people can form no conception how every nook, and room, and corner is crowded, from the tide of immigration setting in to this beautiful State; and it makes me sad to think that so few clergymen are found to follow them thither, and minister to them the doctrines and ordinances of the Church of Christ! I should not be at all surprised if it were found that the immigration to Iowa alone the coming year would not fall much below 100,000 souls. It must be seen to be realized, and it is bound to be unprecedentedly great. Even now they are crossing the Mississippi at every point in droves, and yet the body of the immigration will not be here until well into the summer."

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### TEXAS.

Anderson—Rev. C. Gillette.

"HAvING been requested by the Diocese to commence at this place the Diocesan school, I resigned my charge at Houston, and entered upon my labors here on the 1st of October, 1853. When I came I found but one communicant of the Church; this was a lady residing some four miles from town, and who scarcely



considered herself more than a visitor here. I brought with me three communicants, members of my own family; these formed the nucleus of the Church. To all human appearance, a more unpromising field could hardly have been found in the State. A large majority, I may safely say nineteen-twentieths, of those professing godliness in the county, are Baptists and Methodists, and both, in this vicinity, are extremely hostile in their feelings to the Church—very few had ever attended our services even a single time, and none were familiar with the Prayer Book. During the first year of my sojourn here, from circumstances over which I had no control, I was unable to have a public service but once a month. Much, *very much* has been said, not in accordance with truth, to prejudice the uninformed against us. To these things I have found it the best way to pay no attention, but rather to try to instruct and lead forward those with whom I could meet, who were willing to be informed. God has blessed the poor efforts which have been made to advance His glory. Within a short time we have procured seats for the Court House, at an expense of over sixty dollars, where we now have service every Sunday. Our congregation is always respectable, sometimes large. The response is full, and would shame many older congregations in far more favored situations. We now number *thirty* communicants. There are also several candidates for confirmation, at the next visitation of the Bishop. We have also commenced a subscription for a Church edifice, which amounts to about \$1,700, and will probably reach \$2,500.

“I have visited Huntsville, thirty-five miles from this, and organized a congregation, which contains about ten communicants, and also has several candidates for confirmation.

“I have also visited Polk County, some seventy miles from this, where I organized a parish while residing in Houston. There are eight or ten communicants there, and several candidates for confirmation. I propose, so soon as I can obtain the assistance of another clergyman to aid me, to organize a parish at Montgomery, a distance of twenty miles from this. Such is a brief outline of what has been accomplished, with an allusion to other work still to be done. I trust it may please God still to bless us, and to His name be all the glory.”

## APPOINTMENTS.

Rev. Otis Hackett, to Stillwater, Minn., from the date of his entering on his duties ; Rev. M. S. Royce, to Franklin, Tenn., do. do. ; Rev. B. Halstead, to Lexington, Miss., from October 1st, 1853 ; Rev. John Philson, to Jackson, Miss, do. do. ; Rev. R. H. Weller, to Clinton, do. do. ; Rev. T. B. Lawson, to Pontotoc, do. do. ; Rev. W. N. Irish, to Weston and St. Joseph, Mo., from the date of his entering on his duties ; the Rev. W. P. Scott has been re-appointed to Yazoo City, Miss., from the 1st Oct., 1853.

## RESIGNATIONS.

Rev. F. R. Haff, Laporte, Ind., from April 1st, 1854.  
W. M. Steel, Somerville, Tenn., from January 1st, 1854.

## ACKNOWLEDGMENTS.

## DOMESTIC MISSIONS.

THE Treasurer of the Domestic Committee acknowledges the receipt of the following sums from March 15, 1854, to April 15, 1854 :—

New-~~W~~ampshire.

Concord—St. Paul's..... 8 00  
Hopkinton—Mrs. M. B. Chase, 5 00 13 00

## Vermont.

Burlington—St. Paul's..... 40 00  
Sheldon—Com'ts in..... 12 00 52 00

## Massachusetts.

Boston—St. Paul's.....100 00  
Cambridge—Christ Ch..... 10 00  
Pittsfield—St. Stephen's..... 76 50  
Taunton—St. Thomas's..... 39 13 225 63

## Rhode Island.

Bristol—St. Michael's, Ladies' Benevolent Association, for Cal., to the order of E. M. A. 30 00

## Connecticut.

Huntingdon..... 4 90  
Nichol's Farm..... 2 43  
New London—St. James's.....100 00  
Stamford—St. John's..... 43 40 150 73

## New-York.

Albany—Grace Ch., for Cal..... 10 00  
St. Peter's.....435 75  
Brooklyn—Church of the Holy Trinity, a lady,  $\frac{1}{2}$ ..... 63  
St. Peter's, Easter offg's..... 10 00  
" S. S..... 5 00  
Fairfield—A friend to Missions, 3 00  
Goshen—St. James's..... 75 31  
Jamaica—Grace Ch..... 22 37  
New Brighton—M. E. V..... 5 00  
M. E. W., for Oneidas..... 3 00  
New-York—All Saints.....110 00  
Ch. of the Annunciation, for Miss. in Ind., and under the jurisdiction of Bp. Kemper, 217 21  
Church of the Incarnation, C. H. S..... 25 00  
St. Mary's, sayings of Lent... 35 00  
Mrs. Moore,  $\frac{1}{2}$ .....550 00  
Northumberland—A lady..... 1 001,008 27

## Western New-York.

Rochester—Trinity..... 50 00

## Pennsylvania.

Philadelphia—Trinity..... 44 77

## Maryland.

Baltimore—St. Peter's, children's offerings,  $\frac{1}{2}$ ..... 26 50  
Baltimore Co.—St. John's..... 10 00  
Harford Co.—Christ Ch..... 5 00

Kent Co.—Chester Pa..... 43 81  
" (Jews)..... 5 20  
Rock Creek, D. C.—Mrs. W..... 5 00 95 51

## Virginia.

Accomac Co.—St. James's and St. George's..... 12 00  
Dr. Seymour..... 6 00  
Mrs. Seymour..... 5 00  
Alexandria—St. Paul's..... 40 00  
Betcourt Co. — Pattensburg, (Jews)..... 5 00  
Wheeling—St. John's..... 17 00 85 00

## North Carolina.

Leaksville—Rev. J. R. Lee,  $\frac{1}{2}$ .. 15 00  
Plymouth—Grace..... 9 55 24 55

## South Carolina.

Prince George's—Winyaw, for the S. W..... 12 00  
Prince William Parish—Dr L. M. De Saussure, for Or..... 20 00  
A. A. Seabrook..... 14 00  
St. Stephens and Upper St. John's—For Brownsville... 15 00  
For Bishop Kemper's jurisdiction..... 10 00  
Upper St. John's—Church of the Epiphany, a member, for the E. M. A..... 10 00 81 00

## Georgia.

Macon—Christ Ch., for Or..... 40 00

## Michigan.

Niles—Trinity..... 17 00

## Indiana.

Bristol—St. James's..... 2 75  
Fort Wayne—Trinity..... 5 00 7 75

## Wiscons

Fond du Lac—St. Paul's, add'l... 93  
Mineral Point—Trinity.....11 00  
White Water—St. Luke's..... 8 00 19 93

## Missouri.

Lexington—Christ Ch..... 10 00  
St. Louis—St. Paul's..... 13 10 23 10

## Legacies.

From a bond and mortgage given by the Executors of the late S. Olden..... 200 00

## Miscellaneous.

Lieut. F. F. Flint, U. S. A.,  $\frac{1}{2}$ ..... 15 00  
Thank offering for recovery from sickness of a little daughter, for Cal..... 2 00 17 00

Total..... \$2,185 24

Total since October, 1853.....\$28,715 24

# FOREIGN MISSIONS

OF THE

## Protestant Episcopal Church.

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MAY, 1854.

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### THE RELIGIOUS CHARACTER OF THE CHINESE INSURRECTION.

THIS interesting subject has recently been brought to our notice through a variety of channels,\* and an examination of it induces us to place before our readers, the substance of the information we have been able to gather.

The insurrection in China has become a matter of so much moment, that the eyes of all who watch the intelligence brought by our foreign mails, turn eagerly to that portion which refers to the political condition of that singular empire.

THE REVOLUTION, IN A POLITICAL POINT OF VIEW, would not of itself attract any very great degree of attention. Ever since the usurpation by the Mantchoo dynasty, there have existed extensive secret organizations among the old Chinese, the object of which has been the overthrow of the existing government, and the complete expulsion of the Tartar conquerors from the ancient kingdom. The consequence has been, repeated insurrections in various portions of the country, all of which, though more or less formidable, have been unsuccessful, and attended with disastrous results to the insurgents. Under the liberal policy of the father of the present Emperor, the discontents of the Chinese were in some measure allayed,

\* *London Quarterly Review* for January, 1854; *Letter* of Rev. C. Keith, of the China Mission, to the *Southern Churchman*; *Charge* of the Bishop of Victoria, delivered at Shanghai; *China Mail*, 11th January; *Circular Letter* of the Rev. J. J. Roberts, Shanghai, 31st December, 1853.



and a more than usual measure of security and tranquillity secured to the throne. But on his death, early in the year 1850, his son inherited the crown, and with it, adopted a course of conduct directly the opposite of that, which had marked the prosperous career of his father. All the ancient hatred of the Chinese to their conquerors was speedily excited again, so that in August of the same year, apparently without any concerted plan or organization, the south-western province of *Quang-si* broke out into open rebellion.

The defeat of the Imperial troops sent to crush the insurrection, of course served to spread the flame more rapidly, and from province to province it passed on, with a speed, and energy, and accumulation of vigor altogether without precedent.

When the insurgent army reached the great river *Yang-tse*, which nearly equally divides the Empire, the forces, now arranged in two bodies, directed their march upon different points, the one advancing upon the great cities of the *Yang-tse*, the other proceeding towards Nankin, which they captured, and by the overthrow of *Chinkeang-Foo*, made themselves masters of the communications with Peking, the capital.

Excited by these successes, a spirit of rebellion soon manifested itself in other portions of the Empire.

Through the influence of the secret societies, bands were formed, and apparently without any direct connection or co-operation with the original and principal force, proceeded to wage war on their own account. Of this latter class is the army which has seized upon Shanghai, the seat of our Mission, and which, according to the latest accounts, was still invested by a force of the Imperialists.

While, therefore, in these commotions, politically regarded, there would be little to interest us, perhaps nothing further than a temporary interruption of certain commercial transactions consequent upon a change of dynasty, there is a peculiar feature which marks this present movement, which renders it an object of most profound interest to us; and that is,

THE CONNECTION BETWEEN THE REVOLUTION AND THE CHRISTIAN RELIGION;

and the closer the examination into the various accounts from the seat of war, the more remarkable does this connection

appear. There does not seem to be any reason to suppose that the insurrection has grown out of any efforts on the part of Christian men to diffuse the knowledge of our religion. On the contrary, there is incontrovertible proof that it owes its origin to the oppressive policy of the present Emperor, which aroused all the ancient hatred of the Chinese, and at last urged them into open rebellion. Yet, there can be no question that the religious element, which has from the beginning characterized this particular movement, has infused into it an unwonted energy; and by its remarkable overleaping of former prejudices, and its close identification with the religion of the Gospel, clothes it with startling interest. All the hereditary dislike and contemptuous treatment manifested by the Chinese to foreigners have given way, and the language of fraternal regard used towards Christians in the proclamations of the insurgents, is fully borne out by the kind, respectful, and conciliatory treatment which Europeans and Americans of every class habitually meet at their hands. And, along with this, these proclamations and other authorized publications, put forth by the leader of the movement, contain, amid all the error, and defect, and superstition, and delusion, which certainly are to be found in them, such a fulness and clearness of statement with respect to the great doctrines of the cross, as cannot fail to excite the amazement of any one who will examine them.

#### THE ORIGIN OF THIS MOVEMENT,

or rather, of the connection of Christianity with this political rebellion, has never yet been fully discovered. The attempt to ascribe it to the traditional teaching of the Nestorian Christians, who were found in China from the seventh century until about the fourteenth, when they became extinguished, is totally without evidence to sustain it; nor is the theory which claims for it the agency of the Missionaries of the Church of Rome, who have been laboring in China for three hundred years, at all more satisfactory, since both the teaching and the usages of the insurgents are directly at variance with some of the most prominent peculiarities and invariable customs of the Romanists, such, for instance, as the worship of the Virgin and the use of the crucifix, the latter of which has been treated by the insurgents as an idolatrous symbol. For our own part, we cannot but

come to the conclusion that the circumstances now brought to the knowledge of the Christian world, justify the belief that the main instrumentality under God has been owing to the labors of Protestant Missionaries for the last forty or fifty years. It is true that they have not been able to preach the Gospel extensively among the people; but they have done so to some extent, and above all, they have translated, printed, and circulated among a people, to a certain height, very extensively educated, and very much given to reading, a vast number of copies of portions of the Bible, and of religious tracts. There is, it would seem, good reason for believing, that these have formed the seed from which the present harvest is now springing forth.

The chief human agent in the establishment of this connection between the insurrection and Christianity, is undoubtedly the leader of the movement, HUNG-SEW-TSUEN,\* or TAE-PING-WONG, meaning, "*Prince of Peace*," as he is now called. Mr. Roberts, the American Baptist Missionary, in his letter from Shanghai of 31st Dec. last, (in whose family the insurgent leader was for a time domesticated,) states that he is a native, not of Quang-si, as the *Quarterly Review* has it, but of Kwang-tung, born about thirty or forty miles north-west of Canton, in a district called Fa-uen, where his ancestors had lived and died for several generations; that he never was a pupil either of Dr. Morrison or Dr. Gutzlaff, as has been said, but that he obtained his first knowledge of Christianity from a tract compiled by a pupil of Morrison, and was subsequently instructed in the Scriptures by Mr. Roberts himself out of the version prepared by Gutzlaff. This very version Tae-Ping-Wong is now most actively engaged in circulating, and in the letter referred to, Mr. Roberts adds this interesting fact:—

"A copy of Matthew and Genesis have just come to hand from Nankin, printed and published under his own directions, without note or comment; and approved for circulation by the stamp of his own seal on the first page. Several hundred block-cutters and printers are said to be engaged by him in this good work."

While recording this direct proof of the agency of *Protestant Missionary labor*, in the religious character of this remarkable movement, and this evidence of the Divine blessing upon the work, we cannot refrain from adding the fervent language with

\* So Mr. Roberts writes it in his circular letter, and he is the best authority on this point.



which Mr. Roberts, the teacher in divine things of this Chinese leader, closes his account of him.

"I must not pass this favorable opportunity here, of alluding to the simple but beautiful assemblage of united instrumentalities, which it has pleased the Lord to use in the commencement of this work which now promises so much. 'Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.' Whoever may have been the direct instruments, it must be acknowledged that the power is of God, and that He exercises that in answer to prayer. 'The effectual fervent prayer of a righteous man availeth much;' hence as many of the righteous as have prayed thus for China, may have been honored instruments with God in this work. But the direct visible instruments,—a native writer and colporteur, a religious tract, and a foreign missionary,—were beautifully united and made efficient in this one instance, which promises results more than equivalent to all the money and Missionary labor that have hitherto been expended by all nations and all denominations on *China*. The Lord's name be praised! And this three-fold instrumentality,—Foreign Missionaries, Native Assistants, and Christian Books. (*each indispensable*,)—united, will, ultimately, with the blessing of God, consummate the work. China will be revolutionized, Christianized, and a great multitude *saved* through these means. Let Christians now of all nations, with a mighty effort, 'come up to the help of the Lord' in this great work. 'The harvest truly is great—the laborers are few.'"

THE CHARACTER OF THE CHRISTIANITY OF THE CHINESE  
INSURGENTS.

With reference to this point; one of great importance, we have found much that is satisfactory in the essays and letters already referred to. This is particularly the case with the article in the *London Quarterly Review* for January last, which will well repay perusal.

Our readers are generally aware of the exceedingly contradictory nature of the statements which have been made by writers on this subject. Now, the little examination we have been able to give to the matter, convinces us that this is owing to a one-sided view of the case. Either party can find enough in the writings and usages of the insurgents to justify all that has been said, whether of their superstitions, and delusions, and fanaticism, on the one hand, or of their remarkable apprehension of great scriptural truths, and their resolute maintenance of a high moral standard, on the other. Both are true, and the first is what, under the circumstances, we might naturally expect. For, as the *Quarterly Reviewer* justly remarks:—

"To suppose that in a semi-civilized and partially enlightened state of mind, the Chinese, or any pagans, are at once to welcome pure, unmixed

truth, and shed their errors as a serpent does his skin, or to conclude that, because many old heathenish delusions and corruptions exhibit themselves, therefore there is no sincerity in their profession of the truth as it has been imperfectly presented to their mind—this is to run counter to all reasonable probability, and to all experience of human nature under similar conditions.”

After sifting as far as possible the statements on both sides, the following appear to be the allegations

#### ADVERSE TO THE RELIGIOUS CHARACTER OF THE MOVEMENT.

It is said that this has been engrafted upon the political schemes of the insurgents, in order to secure the sympathy of foreigners, and that co-operation from them, which the results of the late war with Great Britain has taught them would be most effectual. But in answer to this, it is most satisfactorily stated, that the whole movement “has been peculiarly independent of foreign influence,” having commenced in the interior, out of the reach of aid; and that the whole war has been carried on without application for such assistance. Indeed, so great, as is well known, was the popular prejudice existing against foreigners at the time this insurrection broke out, that nothing could have been more fatal to the leader than any alliance with them; and, as it were, to meet this very feeling, he declared that the religious doctrines he set forth, were but a return to the primitive belief cherished by the ancestors whom they revered.

It is said also that in the books of the Chinese insurgents, the glimmerings of truth are so overlaid by pretensions to direct revelations from God, and other impostures, that their religion bears little more of approximation to Christianity, than does any other great imposture—Mormonism, for instance. In reply to which, it is shown, that there are two distinct classes of publications, the productions of different officers: one, in which there is much of absurdity, along with some truth, (not a surprising thing among “a semi-barbarous people, newly professing a certain number of Christian doctrines, and the main principles of Christian morality;”) the other, as “the Trimetrical Classic” for instance, which, with many things marking a disordered fancy, has “a train of scriptural thought and language pervading it,” which is perfectly surprising.

That there are serious defects in the religious system of the

Chinese insurgents, is not to be denied. As the *Quarterly Review* says :—

“ Some great truths are obscured, others unrecognized. The (insurgent) Emperor, at present, seems to take on himself the sole office of the ministry ; the people baptize one another ; and the instruction of the people appears limited to the issue of imperial proclamations. All this is calculated to excite misgiving ; but if we consider the manner in which the knowledge has probably been gained, it will go very far, we apprehend, to explain this anomalous alliance of truth with error, and supply us with some clue to unravel the future.”

On the other hand, there appear the following considerations

IN FAVOR OF THE RELIGIOUS CHARACTER OF THE MOVEMENT :

The contents of the last work referred to, together with the “ Book of Religious Precepts,” are drawn in great part from the Word of God. They are entirely free from all the conventional language in use among human teachers of religion ; and they set forth the *facts* of divine revelation without comment or inference ; thus exhibiting the process of a mind newly aroused to a consciousness of the great acts of the Divine dispensations towards man.

And, besides the plain recognition of the Ten Commandments as the great moral law, and the great facts in the life of our Saviour, on which hang all the leading doctrines of our faith, *the institution of the Sabbath*, the only *institution* directly recognized, is prominently set forward and enjoined by the new religious code. It is, to quote again the *Quarterly Review*,

“ a national recognition of the Divine law, and secures, more than any other appointment, the permanence of religious service. In this instance it has displaced a whole host of superstitious prognostications, sorceries, and days lucky and unlucky, which filled the old calendar, and, as the preface to *the new Almanac states, honors the true God, as ruling over all times and seasons, and as blessing all equally with His providence.* The observance of this divine ordinance is an act of simple obedience to the Word of God, evincing the boldness and sincerity of its promulgators ; and, if permanently established, will mark an era in the social as well as the religious history of the nation.”

The practice of the insurgents, those certainly under the immediate conduct of the chief, is such as, in the judgment of judicious Europeans and Americans who have visited his head-quarters, to do credit to their professions. Not only are their religious services conducted with regularity, decorum, and fervor, but a tone



of high morality is maintained, which, says the *London Reviewer*,

"might make us think we were engaged in reading a campaign of Gustavus Adolphus, instead of the military operations of a semi-barbarous nation, hitherto sunk in a low, nerveless state of indolence, cowardice, and vice."

#### THE DANGERS WHICH THREATEN THIS RELIGIOUS MOVEMENT

are those inseparable from a condition like that of these Chinese, just awakened from utter religious blindness, very partially enlightened, trammelled by many lingering superstitions, and without any competent means of instruction among themselves. Left to themselves, to all human appearance they must sink back into a barbarism but little better, if any, than that from which they have partially emerged. What they want is the wise and beautiful arrangement of the Church of Christ, "with its form of sound words, its ministry, and its ordinances." For this, then, they need urgently the aid of a native ministry; and to raise up this, they must look to Protestant Missionaries.

This brings us, in the last place, to notice

#### OUR OWN DUTY WITH RESPECT TO THE RELIGIOUS MOVEMENT IN CHINA.

Certainly, there is a loud call upon us to be gathering the materials and providing the agents for our co-operation in the great work which God's providence has begun. He points out our duty. If we give heed, it may be our privilege to be co-workers with Him in the subjugation of that empire to the sceptre of Christ. If we have not the faith to listen, the door may once more be closed, and the rock refuse to open. But instead of any words of our own, we present the urgent language of one of our own Missionaries, now at Shanghai, who writes, "pressed in spirit" by the necessity of the case.

"Meanwhile, it is sad to see how unprepared the Church is for the action which is now offered her. It may be that in a few months access will be free to all who desire it, to go to the head-quarters of the new Emperor, and teach the truths of the Gospel. But *we* cannot send any one. The Church has allowed the Mission here to remain for years just at the *dying point*, and now she must see the fearful consequences. Our Bishop and his *one* faithful presbyter labored here until help reached them just in time to allow them to return to the United States without abandoning the Mission. Those who came to the relief have been striving, in their inexperience and want of knowledge, to keep up things as they were until the Bishop should return. But we had

been buoyed up with the hope that when he did return he would be accompanied by *many* fellow-laborers. We expected to hear of eager applicants for the honor of taking part in the glorious work which God is opening for His people. But, from all that we can hear, the sound of such wonderful tidings has been unheard or not cared for, and no one *man* in all the American Church has offered himself for the work. What is the fatal cause of the Church's lethargy? Why is it that the calls of heathen at home and heathen here, are so disregarded by the thousands of young men who ought to be giving their strength to the work of the Gospel? Do *all* our Bishops and Ministers do their duty in this matter? Do all our editors reiterate the call? Do *all* *Christian* parents teach their sons that God is calling for soldiers in a glorious war; that there is a noble work to be done now, in which they may have a part? Is faithful warning given of the woe that will fall on the unfaithful hearts who are found wanting in this day of the great battle between light and darkness? The apathy of the Church may cause shame at home, but, O! it makes us feel *sick at heart* here, in this moral desert. God grant that her unfaithful children may awake to a sense of the principles and duties which God offers them in time to redeem the past, and to enable the Church to take her stand at home and abroad, in the front of the battle, and manifest her high commission, by doing a work for the world somewhat in proportion to the talents wherewith God has endowed her."

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### AFRICA.

RECENT arrivals have put us in possession of letters and journals from our Missionaries; and portions of these we proceed to lay before our readers.

The first that we give, are extracts from a letter from Bishop Payne, dated Cape Palmas, January 2, 1854. Referring to the eight Missionaries who embarked from this country in November last, he says:—

"You hope that we may find a niche for all the laborers now sent out." Oh, yes; and we can do so for a hundred or a thousand more right-minded Missionaries. As I sailed along the coast, in September, to Monrovia, and passed town after town, and tribe after tribe, I asked a brother Missionary, in sorrow of heart, "shall we live to see the time when even the towns on the sea-shore, along this small extent of 250 miles of coast, shall have the light of the Gospel?" I asked in sorrow, because I despaired even of this. But when my eye and heart wandered towards the populous interior, dependent on and craving from us the bread of life, the prospect was dreary indeed.

Oh! long, long, I fear, must we repeat the language of the merciful Saviour, "The harvest truly is plenteous, but the laborers are few." Long must we anxiously pray the Lord of the harvest, that he will "send forth laborers into His harvest."

How readily shall we find niches for all who now come, let me tell you in a word. The Rev. Mr. Wright and wife, with one single lady, probably Miss Smith, will go to Rocktown, with Mr. Horne, to take charge of some six thousand people at Rocktown and Fishtown. Miss Freeman goes to Mount Vaughan, to take Mrs. Thompson's place; she (Mrs. T.) being no longer able

to teach. Mr. Rambo and wife, with one single lady, when the latter are acclimated, will proceed to Bassa. Mr. Scott, when the new Missionaries arrive, removes to Cape Palmas, to assume the pastoral care of St. Mark's Church and some four thousand natives in the neighborhood.

This is the arrangement, should all who now come be spared to us. When Mr. Smith comes, he will find full employment in the Orphan Asylum; and, in connection with Mr. Scott at Cape Palmas, and Mr. Russell, shall find ample scope for all his zealous heart seeks to do, at some one of the stations here, or that at Bassa Cove.

You see, then, how easily, and readily, and thankfully, and joyfully we receive all that now come, or are likely to come; and can still, with hearts impressed with the deep significance of what we utter, call out, and yet "there is room."

I notice, in your report to the Board of Missions, that you announce (no doubt with some anxiety) your Committee have assumed the responsibility of an expenditure of sixty thousand dollars, for the current year. In connection with this, the thought has occurred to me that this is just the amount said to have been cleared by a vessel engaged in the African trade, in one voyage made last year. That is, a single vessel, in one voyage, on an average of African produce, cleared as much as is likely to be given by the whole Episcopal Church towards the spread of the Gospel in Africa and in all heathen lands! Oh, my God! what an amazing disparity is here revealed, between what Thou givest man, and what man returns to Thee! Ay, how miserably small is the pittance which Christian people are willing to give in return to the heathen nations, of the treasures which they receive from the same heathen nations!

Will it stir up some generous resolves in the wealthy Episcopalians of your great commercial metropolis, for me to add, that the vessel which I was informed cleared sixty thousand dollars on a single voyage to Africa is owned by a New-York Churchman?

I have spoken of Mr. and Mrs. Hoffman visiting the United States at this time. This is deemed necessary by Dr. McGill, to the preservation of Mrs. Hoffman's health, if not life. "Whether any do inquire of this brother and of that sister," "they are our partners and helpers," the accredited messages of our African Churches, and the glory of Christ.

May that God whom they have sought so faithfully to serve in the Gospel of His Son, preserve them and their babe, and speedily bring them back to us!

## *JOURNAL OF THE REV. H. R. SCOTT.*

THE extracts from this Journal certainly show that a degree of intelligent religious inquiry has commenced among the natives, from which we cannot but indulge sanguine expectations.

### *Religious Services—Determination on the part of many of the Natives to observe the Lord's Day.*

*July 7th, 1853.*—Preached the Monthly Missionary Sermon in the School-room at Cavalla.

*July 9th.*—Returning from a walk this evening, I met a native man with about a peck of Greegrees, sent by one of the Greegree doctors to Bishop Payne. The old doctor says he has had them many years, and they have



not prevented his getting sick, and he will keep them no longer. Many in the neighboring towns have, like this doctor, lost all confidence in their efficacy.

*August 28th.*—Preached to-day at Nyaro to the largest congregation I have ever seen at this place. This may have been owing, in some measure, to a meeting held during the past week in the largest of the Half Cavalla towns, on the subject of the observance of the Sabbath. After a free discussion of the subject, it was decided by a very large majority, (including nearly all the leading men of the town,) that it was expedient to rest on Sunday. There are many, doubtless, who will pay little regard to the opinion expressed in this meeting; but I think it cannot fail to exert a decided influence for good. Certainly the fact that nearly all of the leading men in the towns approve of the measure, is a decided token for good. In other ways, these people have given evidence that God is working among them, and, as we trust, preparing their hearts for the reception of the truth.

*Ordination of the Rev. Mr. Scott to the Priesthood—Pleasant Meeting with an early College Friend—Melancholy Instance of Heathen Parental Instruction.*

*August 31st.*—To-day I was ordained priest in St. Mark's Church, Cape Palmas, by Bishop Payne. He preached from Numbers xvi. 48: "He stood between the dead and the living," &c. Was delighted to meet a college mate in the Church, now an assistant surgeon on board the frigate Constitution. Went with him in the afternoon on board the vessel, where I spent three days very pleasantly.

*Sept. 9th.*—Passing by one of the towns this afternoon, I heard a great noise, and going in, I found a large number of people (men and women) collected, according to their custom at this season, to teach the boys and girls to fight. There were fathers and mothers compelling their children of both sexes, from the ages of five years to twelve, to fight like cats and dogs. The poor little creatures often rebelled and ran off, but they were brought back, and forced to fight willing or unwilling. As brutal as is this practice, it gives a correct idea of the moral instruction the young receive at the hands of their parents.

*Interesting Interviews with an Aged Religious Inquirer.*

*Oct. 9th.*—Had an interesting conversation with Freeman this afternoon. He has been under conviction for two or three years, and for the last few months has seemed to have a deep sense of his sins, and now expresses a desire to be baptized. From frequent conversations with him, I have been led to think his sense of sin a genuine fruit of the Spirit. He says he spends a great deal of time in prayer, and is often so troubled in his mind at night, that he gets up and remains awake the greater part of the night. He gives evidence of his sincerity by being unwilling to remain in his town, from fear that he may be led astray by his people, and expresses a desire to move to the Christian village on the Mission premises. He manifests a great desire to become acquainted with Scripture truth, and often exhorts his people to abandon their heathen customs, and put their trust in the Saviour. Besides, he gives frequent instruction to two young men in his town, who have been for several months under conviction of sin.

*Oct. 17th.*—Went to Nyaro this afternoon, and had a very interesting, and, I hope, profitable, conversation with several native men. Freeman, the old man referred to above, seems to be growing in grace. I have

rarely seen in an inquirer the same eagerness to know the truth. He visits me every day or two, and asks a great many questions, and often requests me to repeat something I related to him some time previously. Upon my asking him, some days after relating to him the history of Abraham two or three times at his request, if he did not know it, he said, "Yes, I know nearly all of it, but I don't want to lose a word." It is his practice to relate everything he learns to his people. A few mornings since he came to my room with another native, (who is also, apparently, under conviction,) and told me that the people in town wouldn't believe his statements, and that he had brought this man to witness what he heard, so that he might prove everything he related to them. Though we see no evidence of a remarkable work of the Spirit, we can rejoice that God is in our midst, and has already touched the hearts of a few, who are beginning seriously to inquire what they must do to be saved. Pray for us, brethren. What we need more than anything else is, earnest supplication for the outpouring of the Spirit. Would that every private member of the Church could feel that he has a part to perform in this great work.

### *Another Religious Conversation.*

*October 25.*—Had a visit this afternoon from a young man by the name of Dâba, who seems to be under conviction for sin. He has been for some time past learning to read, and expresses a great desire to be able to read the Bible. He seems to be conscious of his inability to lead a holy life without divine aid, and professes to have a great dread of the evil influence which is constantly exerted by his ungodly companions. He has now but one wife, and upon my remarking to him that I supposed he did not think of having another, he at first hesitated to reply, evidently very much troubled; at last he said, "I would like at some time to have two." I then said to him, "Dâba, if you would like to be one of God's people, you must make up your mind to have but one wife." He manifested much emotion, and after reflecting a few moments, said, "Mr. Scott, one thing makes my heart burn too much." I asked him what it was, and he said, "If God helps me, and I become one of His people, I can't live in my town." Then drawing two lines in opposite directions, he said, "It is just this way: let this line stand for God," pointing to one of them, "and the other for the devil; now, God's line leads me on this way, and the devil leads me on that way. When I think I must keep God's law, the devil tells me not to do it, and my people lead me in the same way." I told him I was glad to hear him speak as he had, and that I approved of his leaving a place where he was exposed to so many temptations to evil, and advised him when he felt ready to come out on the Lord's side, to move up to the Christian village, where he could be always with God's people. He expressed himself greatly pleased at the idea. May he soon, through the power of the Spirit, from whom alone all our help must proceed, come forth as another soul rescued from the strongholds of Satan!

### *Encouragements and Doubts.*

*October 29.*—Went to Nyaro this afternoon, to let the people know that to-morrow is Sunday, and had a long conversation with three or four men, who seemed to be deeply interested in what I said.

*October 30.*—Preached in Nyaro to-day. In the afternoon, the men with whom I conversed yesterday came to my room to hear more of God's word. Their great desire to be instructed in the word of God leads us to hope that the Spirit is beginning to work upon their hearts, and that they will soon be anxious inquirers after the way of salvation.

*November 1.*—A man, who has recently expressed a desire for religious instruction, came to my room to-day intoxicated, the spirit having been procured from an English trading vessel which has been lying off this place for some days. There is reason to fear that the traders on this coast, from Christian countries, by their unjust dealings with the natives, violation of the Sabbath, and introduction of ardent spirits, contribute in no small degree to counteract the influence of the Missionaries.

*Further Interview with the Old Inquirer.*

*November 5.*—This morning I had a very satisfactory conversation with Freeman. For nearly a week past his wife has been gone, without his hearing anything from her, and the affliction seems to have been greatly blessed to him. He assured me that he had not murmured, but had felt persuaded that the trial came from God, and was sent for his good, and that he felt very happy; to use his own words—"he was happy all night." He also gave me a clear account of his religious experience; he says, "The word of God first lived in his head, but that it now lives in his heart; that he looks to Christ for salvation, and if it's God's will, he is ready to die to-day." Upon my asking him what he thought of the views of two men who are in the habit of coming to my room for religious instruction, he replied, that he thought the word only lived in the head of one of them; that it had not yet reached his heart, and said that this man had told him that he receives it in his head, but that it slips out; he couldn't keep it there. He says he encouraged him to go forward, telling him that it would after a while get into his heart, illustrating it by a seed which doesn't spring up as soon as it is planted and become a tree, but comes on by degrees: at first there is a little sprout, and after a while it becomes a plant, &c. In regard to the other individual, he says, he thinks the word is now beginning to live in his heart, and that in his religious views he passed all other men in town; that he came to his house morning, noon, and night, for instruction.

Went to Nyaro this afternoon to give notice of the approaching Sabbath, and as usual on such occasions, had much conversation on religious subjects. Nearly all with whom we conversed admit that the Gospel is true, while the great mass of them live as if they had never heard it.

*November 6.*—Preached this morning at Nyaro, and was much gratified by the size and attention of the congregation. Two of the number at least seemed to drink in every word I uttered. None, who have never experienced it, can know what a pleasure it is to preach the Gospel to a heathen whose soul is hungering and thirsting for spiritual food.

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*JOURNAL OF THE REV. C. C. HOFFMAN.*

*Return to Mount Vaughan—The Ordination—Presence of the United States Officers—Departure of the Bishop and other Friends.*

CAVALLA, W. A., Aug. 29, 1853.

Myself and family returned to Cavalla to-day, after an absence of two months, at Mt. Vaughan.

*Tuesday, 30th.*—The U. S. ship Constitution arrived at the Cape to-day, bringing us letters, &c., from home.

*Wednesday, Aug. 31.*—The Bishop, Mr. Scott, and myself left for the Cape this morning, as it was the appointed day for Mr. Scott to be ordained priest, at St. Mark's Church. Rev. Mr. Horne met us at the Church, and



with Rev. Mr. Pinckney took part in the services. The Bishop preached. Commodore Mayo, Captain Rudd, and a number of officers and marines of the Constitution were present, and added to the interest of the occasion.

*Thursday, Sept. 1.*—Returned to Cavalla, accompanied by Rev. D. A. Wilson of the Presbyterian Board, who left Monrovia for the benefit of a short sea voyage.

*Friday, Sept. 2d.*—The Bishop, Mrs. Payne, and Miss Williford, all left us this morning; the two latter on their return to America for their health, and the Bishop on his first visitation to the windward settlements, as far as Monrovia. Notwithstanding a rough sea, they were enabled safely to reach the vessel.

*Sunday, 4th Sept.*—Held the Bible class at 7 this morning, in the native town; but few were present, yet those very attentive.

At half past 2 o'clock administered the Holy Communion, assisted by Brother Scott. Two persons came to Communion to-day for the first time: Harriet Pattison, a young woman who came out in the same vessel with the Bishop, and Thomas Toomey, one of the crew saved from the schooner Heroine.

The "Constitution" appeared off our station about noon, on her way to the Cavalla River.

*Saturday, 10th Sept.*—During the week, have had frequent pleasant intercourse by letters, &c., with the officers of the Constitution, but their duties, in settling a difficulty among the people, have prevented their making us a visit. Both Mrs. Hoffman and myself have felt the effect upon our health, of accumulated duties, in the absence of the Bishop and ladies.

### *Visits—A Baptism.*

*September 28th.*—Had a visit to-day from half a dozen natives from Jack-a-Jack. An English trader had brought them up, and their object was to consult the "*Grand Devil*," on the Cavalla River, in regard to "war palaver," in their country. As is usual, these strangers were brought to the Mission house; they seemed much engrossed with their own business, and the truth they heard from the Missionary seemed but little to impress them.

*Thursday, 6th Oct.*—Made a Missionary address this evening, which was followed by one from C. F. Jones, (native,) a candidate for Orders. Mr. G. W. Gibson, a Colonist, also a candidate for Orders, read the service.

*Saturday, 8th Oct.*—Mr. Rogers accompanied me to the native town this afternoon. In our walk to tell the people of the coming Sunday, met Miss Colquhoun and Mrs. Hoffman engaged in the same way among the women. Had a talk with a young country doctor; he declared he had seen the devil, and he had told him he must be a doctor or he would die of the sickness that then afflicted him. He said, however, he was going to *cheat* the devil, for as soon as he got well he was going to throw away all his things. Their dress is peculiar, and generally very filthy.

*Sunday, 9th Oct.*—Before going to town for Sunday School this afternoon, baptized my infant daughter, "Kate Seaton"; the villagers and scholars, with a few of the natives, filled the school-house. Preached at night on the subject of baptism.

*Monday, 10th.*—Went to the river to preach at Dima-lu. Stopped at a native house on the way to see a poor slave from the interior; his language was so different that he could not well make himself understood, even to the natives. He had been long sick and little cared for, so he desired death rather than life. His master was absent, and the women of the man had sadly neglected him. I entered the house, and found him *dead*. Before I

returned from Dima-lu he had been taken to the slave burying-ground and buried.

*Wednesday, 19th Oct.*—Preached at two towns on the river-head. Mr. Pinckney came to Cavalla on a visit.

### *Thanksgiving Celebration.*

*Thursday, Nov. 3d.*—This day was kept at the station as a day of thanksgiving: it being doubtful whether any day would be appointed by the civil authorities. We had an early service in the school-house; which the children had dressed with greens and flowers. The ordinary work of the station was suspended, and at eleven o'clock all from the Mission Hill walked in procession to the native town; a large congregation were assembled. I preached from Deut. viii., 10. Missionary services were held at night, Mr. Scott lecturing on New-Zealand.

*Friday, 4th.*—Took a Hommock to Kobli-ka. Had a large congregation.

*Monday, 7th.*—Buried B. C. Webb's infant. The children attended the funeral.

*Sunday, 13th.*—Mt. Vaughan. Rain preventing our usual service, the families on the hill were collected at Mr. Gibson's, where I read the service. In the afternoon walked to the Cape, held service, and administered the Communion at St. Mark's.

### *Affairs at Cape Palmas.*

*Monday, November 14th.*

Made pastoral visits, and addressed a very large collection of people in the native town. There were perhaps 250 gathered together; my remarks to them were chiefly in reference to the Sabbath, which for some months they have now observed. The women were dancing on my arrival, and I feared they would not stop to attend to serious things; but they did, and old and young listened very attentively. Having finished, I had a talk with the old men about building a church, and we selected a place, and made arrangements in reference to it.

*Friday, 18th.*—A prayer-meeting for our native Christians was commenced in the village this evening, at the house of Ed. Valentine.

*Sunday 20th.*—Services as usual to-day. News reached us of the arrival of the Bishop at the Cape, in the "Gem," Capt. Lawlin. Of the fact we were informed by a note from him on Monday, but had not the pleasure of welcoming him at Cavalla till Wednesday following.

### *Incidents at Cavalla.*

*Tuesday, Dec. 6th.*

Attended the examination of G. W. Gibson, for Deacon's Orders, on the first subject, the books of Scripture. C. F. Jones was also examined. Mr. Gibson's examination, conducted by the Bishop, in the presence of Rev. Mr. Scott and myself, occupied the morning of three days, and was entirely satisfactory. He will now, probably, be ordained in a few weeks.

*Tuesday, 13th.*—Returned from the Cape to-day, whither I went on Saturday. Preached twice at St. Mark's on Sunday; attended Sunday School, and catechized the children. Preached also in the open air to a large company of natives, in their town.

*Monday Evening.*—Preached at Mt. Vaughan. Had the pleasure of meeting Commander Gardiner, of the English man-of-war Waterwitch. He walked with me to Mt. Vaughan. Tuesday morning was spent in visiting

the candidates for confirmation; and after dinner I started for Cavalla, where I arrived in safety, a little after sundown. Here I met Capt. Gardiner again, not as before in the uniform of his country, but as a private citizen. In making a landing in his boat, (his vessel being at anchor off the station,) he was completely drenched in the surf, and obliged to change his clothes; the Bishop had furnished him from his wardrobe. He remained with us all night, and left in the morning. The "Waterwitch," in company with the Admiral's steamer, arrived a few weeks since, to chastise the people of Taboo, and seek the murderers of the captain and crew of the English schooner Heroine, taken in July last. All the towns (seven in number) of Grand Taboo have been burned, but the head man, *King George*, by whose order the murder was committed, has not been taken.

*Dec. 14th.*—"King Yellow Will," head man of the towns around us, died to-day. All was quiet till afternoon, when lamentation and crying commenced in the family, and the firing of guns throughout the town.

### *Examination of the Cavalla Female School.*

*Dec. 15, 1853.*—The examinations of the schools at Cavalla commenced to-day. The opening exercises were conducted by the Bishop. The girls were first examined: there are 28 in the school, including two Colonists. Their names and studies are as follows, viz.:—

	Bible Reading.	Philosophy.	Biblical Antiquities.	Geography.	Grammar.	Arithmetic.	Spelling.	Gebo.	General Standing in Classes.
<b>1st Class.</b>									
Jesse Lee, (Colonist).....	.	.	.	.	.	.	.	.	best.
Ellen Milnor.....	.	.	.	.	.	.	.	.	good.
<b>2d Class.</b>									
Anna Humphries.....	.	.	.	.	.	.	.	.	best.
Jane Suddards.....	.	.	.	.	.	.	.	.	
Eliza Roberts.....	.	.	.	.	.	.	.	.	
Eleanor Vinton.....	.	.	.	.	.	.	.	.	
Harriet Vaughan.....	.	.	.	.	.	.	.	.	
Lucia Bird.....	.	.	.	.	best.	.	.	.	
Elizabeth Newman.....	.	.	.	.	.	.	.	.	
Anna Payne.....	.	.	.	.	.	.	.	.	absent.
<b>3d Class.</b>									
Isabella Neville.....	.	.	.	.	.	.	.	.	
Rachel Maynard.....	.	.	.	.	.	.	.	.	
S. Bartholomew.....	.	.	.	.	.	.	.	.	absent.
Elizabeth Newcomb.....	.	.	.	.	.	.	.	.	absent.
<b>4th Class.</b>									
Lucy Balmain.....	.	.	.	.	History.	.	.	.	
Sarah Gallagher.....	.	.	.	.	.	.	.	.	
Julia Barnett, (Colonist).....	.	.	.	.	.	.	.	.	
<b>5th Class.</b>									
Laura Gertrude Benjamin.....	.	.	.	.	.	.	.	.	
Josephine Williford.....	.	.	.	.	.	.	.	.	best.
Margaret Mercer.....	.	.	.	.	.	.	.	.	
Anna Wisner.....	.	.	.	.	.	.	.	.	
<b>6th Class.</b>									
Jane Wilson.....	.	.	.	.	.	.	.	.	
Ann Glover.....	.	.	.	.	.	.	.	.	
Mary Bowman.....	.	.	.	.	.	.	.	.	
Blanche Monroe.....	.	.	.	.	.	.	.	.	

7th Class.—Harriet Pattison, Elizabeth Humphries, and Wm. Jackson, A, B, C.



The dots in the columns denote the studies pursued by the classes, Prizes for good behavior and general improvement were given to Jane Suddards, Lucy Balmain, Rachel Maynard, Laura Gertrude Benjamin, and Jane Wilson. Since the absence of Miss Williford, the school has been under the care of Miss Emma Gillet, a native teacher; Mrs. Hoffman exercising a general supervision over it; the Bishop and Miss Colquhoun attending to some of the recitations of the older scholars; the rest have been instructed by Mrs. Gillet, Mrs. Webb, Mrs. May and Mrs. Vaughan, native teachers.

The examination closed about four in the afternoon, and was quite satisfactory, considering the change of teachers, &c.

Miss Williford's absence is greatly felt in this department. We trust her health may be sufficiently restored to enable her to return at the expiration of a year, when we hope to have a commodious school-house sufficiently completed for the scholars to occupy.

### Examination of the Cavalla Male School.

December 16th, 1853.—The boys' school were examined to-day, by Mr. Rogers, the Bishop opening the school with religious services. The number of native scholars is thirty. Their names, studies, and standing are as follows:—

	Spelling.	Reading.	Writing.	Bible and Testament.	Geography.	History.	E. Gram'r.	Analysis of Words.	Writing Words.	Philosophy.	Grebe.
Thomas Toomey.....	7	—	6	7	5	7	5	—	7	—	4
H. Humphries became a teacher, Sept. 6,....	—	—	—	7	—	—	5	—	—	5	—
W. H. Hincke.....	—	—	7	7	6	6	6	7	6	6	—
J. W. Hutchings went to Rocktown, April 4....	—	—	5	5	5	5	5	5	6	5	—
T. C. Brownell, absent from examination.....	—	—	5	5	7	7	7	6	6	—	7
Geo. W. Natt, " ".....	—	—	7	6	6	6	7	5	5	—	6
Paul Trapier.....	—	—	5	5	5	5	6	5	5	—	6
John Farr, absent from examination.....	—	—	5	6	5	5	6	5	5	—	6
W. Hodge.....	5	—	5	4	4	4	4	5	—	—	4
Richard Wilmer.....	5	—	4	4	4	4	4	—	5	—	3
Wm. White.....	7	—	5	6	7	6	5	—	6	—	5
Chs. Morgan.....	6	—	5	6	6	6	5	—	6	—	7
Ed. Neutville.....	5	—	5	5	5	5	—	—	5	—	6
E. P. Messenger.....	5	—	5	5	5	5	—	—	5	—	6
Test.											
F. Hoskins left Nov. 9th.....	6	—	6	5	5	—	—	—	6	—	5
Seneca Bragg.....	4	—	6	4	4	3	—	—	4	—	—
Solomon Alter left Nov. 18.....	5	5	—	5	5	—	—	—	—	—	—
Hugh Smith.....	5	6	—	6	6	—	—	—	—	—	—
S. H. Tyng.....	4	4	—	4	5	—	—	—	—	—	—
Martin P. Valentine.....	5	7	—	7	5	—	—	—	—	—	—
Thomas Crammer left June 23d.....	5	6	—	5	6	—	—	—	—	—	—
Jos. Bullock.....	5	6	—	5	6	—	—	—	—	—	—
J. R. Paddock.....	4	3	—	—	—	—	—	—	—	—	—
Lamlin Spear.....	4	3	—	—	—	—	—	—	—	—	—
H. Cunningham.....	3	2	—	—	—	—	—	—	—	—	—
Jas. Marion.....	3	2	—	—	—	—	—	—	—	—	—
George Leeds, absent.....	3	2	—	—	—	—	—	—	—	—	—
J. B. Gallagher, ".....	3	2	—	—	—	—	—	—	—	—	—
Edwin Harwood.....	2	1	—	—	—	—	—	—	—	—	—
Wm. Arlington.....	2	—	—	—	—	—	—	—	—	—	—
Wash'g Rodman.....	2	—	—	—	—	—	—	—	—	—	—
Hayward Jones.....	2	—	—	—	—	—	—	—	—	—	—
Canning Moore.....	2	—	—	—	—	—	—	—	—	—	—
Jos. Stimpson.....	1	—	—	—	—	—	—	—	—	—	—

The above is a synopsis of the male school at Cavalla, for the year ending Dec. 31, 1853. The figures standing under the several studies are design-

ed to show the position of the scholar in those studies: seven denoting the highest, and one the lowest. The first name on the list, Thomas Toomey, is an Irish lad, who, when the crew of the "Heroine" were murdered off Grand Taboo, escaped, and came to the Station for safety; he is a very useful and industrious young man, and is received as a beneficiary of the High School, though pursuing his studies at this place.

Prizes were given to William White, for grammar and writing words; to Charles Morgan, for Grebo; to E. P. Messenger, for history; Ed. Neufville, for punctuality at school and prayers; to William Arlington, for reading; and Adam Empie, for reading.

### *Funeral of a Native Chief.*

At about noon a message came from town, that the time had arrived when King Wia was to be buried. The Bishop, desirous of improving the occasion for the good of the people, as well as to show honor to the dead, whom we all had respected, suspended the examination, and all the scholars accompanied him to the town. The scholars from Rocktown and Green Hill had been invited to our station on this day, to attend the examination, partake of refreshments, and hear an address from Clement F. Jones. They therefore accompanied us to town, each school walking by themselves in procession, carrying an appropriate banner. We found the body of the king had been taken out of the town, to a rising ground a little distance from the beach, where he was to be buried; a large circle was formed around the coffin, outside of which were hundreds of natives, while within the circle about twenty in their war-dresses were running to and fro around the corpse, firing guns. After waiting a few moments, the firing was ordered to cease, when the Bishop desired the relatives and the natives of the Cavalla towns to draw near the coffin, and he made them a short and appropriate address; after which we returned to the station, and resumed the examination.

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## INTELLIGENCE.

### CHINA.

THE last overland mail brought but a few lines from the Rev. Mr. Nelson. Although of as late date as 3d February, they make no reference to the state of things existing at Shanghai. They mention, however, what is of much importance to the Foreign Missionary treasury—that there had been great improvement in the rate of exchange.

We have the following extract from a private letter, dated

"SHANGHAI, Jan. 13, 1854.

"As to the state of things here, they are bad enough. Our peaceful, quiet Shanghai has undergone a fearful metamorphosis. We find now that we are among savages—cruel, bloody,

hardened murderers. Human life is held cheap. Blood flows freely. Human heads, and headless bodies, may be seen lying in our streets; and blackened, mouldering visages, chopped from the body at the ears, grin horribly upon you from walls and elevated points. Farmers in their fields, laborers passing to their work, women in their beds, with nursing infants, are torn and maimed, or suddenly killed by cannon-balls. Inside the city the rich are quietly, but effectually, fleeced of their wealth. Without the city the poor are plundered, and sometimes murdered, and their women ravished. We cannot tell how long this is to last; but there is some reason to believe that it will not be much longer. The rebels in the city—or rather, the *robbers*—must be getting pressed for money, if not for provisions; and many of them are evidently tired of the game. Some hundreds have deserted within a few days, on receiving assurance of pardon from the *Taou-tai*. Some days ago a serious conspiracy was discovered. The conspirators set fire to the city, but nine of them were taken, and thrown into the flames, and 176 were beheaded. I have seen the stones in the temple of Confucius daubed with their blood. Doubtless they deserved their fate; and so are all their fellows engaged in originating this whole scheme; but it is a fearful thing to deserve such an end.

By the latest account from the north, *T'ien-tsing* had not fallen into the hands of the insurgents—the previous report being incorrect.”

The above is from a Missionary brother (not a member of our communion) who looks upon the recent movement in China with less satisfaction (so far as the character and motives of the leaders are concerned) than do many—perhaps most—of the Missionaries now on the spot. He is one of those, however, who, as he himself expresses it, will “be glad to see China opened in any way God sees fit to open it.” That this is now being done, no one can doubt; the question for us is—Shall China be opened more widely, and the heart of the Church remain unenlarged?

E. W. S.

#### AFRICA.

An arrival from Cape Palmas brings advices to 9th January, which, although of no later date than those quoted in our last



number, give fuller particulars of the arrival of the new Missionaries who sailed from the United States in November.

ST. MARK'S CHURCH, CAPE PALMAS,

Which Bishop Payne describes as "a beautiful little Church, pleasant to behold," was consecrated by him on the 21st December last.

BAPTISM OF ADULT NATIVES.

On the 11th December two adult natives were baptized in the chapel in the larger native town. In relation to this interesting event, the Bishop says, "the house was full, and there was more than usual attention; concern and thoughtfulness were manifested by the people."

LETTER FROM MR. RAMBO.

The following letter from the Rev. J. Rambo was commenced at Monrovia on the 28th December, and finished at Cape Palmas on the 8th January:—

"SHIP BANSHEE, MONROVIA HARBOR, }  
"December 28th, 1853. }

"I have sent you two letters within a week. The first I put on board the Constitution, last Wednesday, to go home via England, as it would be put on board an English steamer which would touch at Port Praya, to which the C. was bound. The other I put on board the Isla de Cuba, which sailed for New-York, via Bathurst, up the coast.

"I have now to say further, that we all spent a pleasant and happy Christmas in Monrovia. Mr. Wright preached on board the U. S. brig Perry, at 9½ o'clock on Christmas morning; and myself a little later, in the house where the congregation of Trinity Church worships. The Rev. Mr. Crummell has been appointed the Rector of this new congregation. As yet the congregation is small. There were present on Christmas, morning and afternoon, from thirty to forty persons. About twenty-two persons, including all our company, (except Dr. Steele), partook of the Communion. Commander Page, of the Perry, was of this number.

"The Rev. Mr. Wright preached in the afternoon. The

first Convocation in Mesurado County was commenced on Monday, and closed this afternoon ; brother Wright and myself preaching on the first two days. The rain prevented our going ashore to-day. I preached the Missionary sermon yesterday morning ; and Messrs. Crummell, Wright, and myself addressed the Missionary meeting in the afternoon. The congregation was small, owing in part to the season, this being the time for holidays here. Collections were taken up for Missionary purposes.

“It is Bishop Payne’s intention to send Mr. Green here, to be associated with Mr. C., so soon as he shall be ordained. I have no doubt that their labors will tell very soon upon the Liberians, and I hope also among the natives in the neighborhood.

“Mr. Russell will also have an important field of labor, among colonists and natives, up the St. Paul’s, so soon as he shall be ordained, which will be at the same time, I presume, that Mr. Green shall be ordained, after his arrival. Both will go to Cape Palmas for that purpose.

“*January 3d.*—Pursuant to a previous appointment, I accompanied Mr. A. F. Russell up the St. Paul’s River, on last Saturday, to his house near a settlement called Clay-Ashland. I was much pleased with the appearance of the country and settlements on both sides of the river. It has been nearly three years since I last made a tour up the same river. Since that time, many new farms have been cleared and new houses built. Several small churches, too, have been erected. Some of these are permanent buildings of brick.

“Mr. R. has been superintending the building of the new Church, to be called Grace Church. It is of brick, 40 by 20 feet. It is nearly completed ; and Mr. R., who is licensed to lay read, expects to open it two weeks hence.

“I held two services on Sunday. In the morning I preached in Mr. Russell’s house, to about twenty-five natives and colonists ; and in the afternoon, at the house of a Churchman, to some twenty colonists.

“Mr. R. has a small native settlement near his house, the inhabitants of which he instructs daily in the Scriptures. He has a boarding-school for native boys. This is a manual labor school, which, it seems to me, are the best kind for this country. They

may, with pains, I am persuaded, become entirely self-supporting.

“A second new Church is soon to be commenced, at a settlement lately begun, called New-York. There are in all some ten or twelve communicants on the St. Paul’s, nearly all of whom were recently confirmed by Bishop Payne. As many more are considered candidates for confirmation; so that the prospects of success are very good up that river, as well as at Monrovia. May the Lord of the harvest send forth more laborers into His harvest, for as yet they are very few.

“*Cape Palmas, January 8th.*—We anchored here at half-past one o’clock this afternoon. We have heard from our Missionaries, who are pretty well, except Mrs. Hoffman. I am sorry to learn that she is so delicate, as to render it advisable for her to return home in this vessel or the Shirley. As this returns via Rio, I presume she may wait for the latter.

“We are all pretty well, except Dr. Steele, who is somewhat indisposed. All are much pleased with the appearance of this place. May our lives and health be precious in the sight of our heavenly Father. We all go ashore to-morrow.”

#### ARRIVAL OF THE REV. C. GOLDEN HOFFMAN.

The Rev. Mr. Hoffman, accompanied by Mrs. Hoffman and Miss Colquhoun, arrived at Norfolk, Va., from Cape Palmas, on the 4th April. This visit to the United States, on the part of Mr. Hoffman, has been rendered necessary by the enfeebled state of Mrs. H. We are gratified to learn that the voyage has been of much service to both; and we trust that their temporary sojourn in their native land will be beneficial to them, and advantageous to the work in which they are engaged. Miss Colquhoun, we are sorry to find, has been constrained to close her connection with the Mission, in consequence of continued attacks of fever, from which she has scarcely been exempt since her arrival in Africa.



## ACKNOWLEDGMENTS.

## FOREIGN MISSIONS.

THE Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from March 15, 1854, to April 15, 1854:—

## Vermont.

<i>Arlington</i> —St. James's Ch.....	10 00	
<i>Burlington</i> —St. Paul's Ch.....	25 00	
<i>Montgomery</i> —Union Ch.....	15 00	50 00

## Massachusetts.

<i>Boston</i> —"Church of the Advent," for S. Am., \$15 and \$5, of which \$2 for Af.....	20 00	
St. Paul's Ch.....	301 60	
Grace Ch., (from S. S., for Africa, \$45).....	135 28	
St. John's, East Boston.....	8 00	
Messiah, do.....	35 00	
<i>Cambridge</i> —Christ Ch.....	66 00	
<i>Charleston</i> —St. John's Ch.....	61 30	
<i>Dorchester</i> —St. Mary's Ch.....	28 00	
<i>Hanover</i> —St. Andrew's Ch., from Miss. Association, \$30; Dorcas Soc., for China, \$25; Medford—Grace Ch.....	55 00	
<i>Newburyport</i> —St. Paul's.....	26 00	
<i>Northampton</i> —St. John's Ch., S. S., for Greece, \$15; occ. papers, \$7 50.....	28 63	
<i>Pittsfield</i> —St. Stephen's Ch.....	22 50	
<i>Taunton</i> —St. Thomas's Ch., \$125; S. S., for Chi., \$25; Af., \$25.....	76 50	
<i>Wilkinsonville</i> —St. John's Ch.....	175 00	
	4 00	1042 81

## New-Hampshire.

<i>West Claremont</i> —Union Ch.....	4 00	
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## Connecticut.

<i>Bridgeport</i> —Christ Ch., for Af., per Rev. R. Smith, \$7.9; do., add'l, \$1.....	80 00	
<i>Hartford</i> —B. G. W., "Part of first money earned," for Fem. Orph. Asylum, C. Palmas.....	2 00	
<i>New-Haven</i> —St. Paul's Ch., for Ch. at Monrovia.....	70 00	
<i>Monroe</i> —St. Peter's Ch.....	8 00	
<i>Ridgefield</i> —St. Stephen's Ch.....	21 59	
<i>Stratford</i> —Christ Ch., from a member.....	2 00	183 59

## New-York.

<i>Brooklyn</i> —Holy Trinity, Benevolent Association, one gr. salary due Miss Caroline P. Tenney, China, \$100; a lady, 62c.....	100 62	
<i>Fishkill Landing</i> —St. Anna's Ch., S. S., for schools, Af., \$2 84; for schools, Athens, \$3 16.....	6 00	
<i>New-York</i> —St. Mary's Ch.....	6 58	
" Mrs. Moore.....	50 00	
<i>New-Brighton</i> , S. I.—Christ Ch., \$60 80; a S. S. teacher, $\frac{1}{2}$ , \$5.....	65 80	

<i>Poughkeepsie</i> —St. Paul's Ch.....	9 00	
<i>Pelham</i> —Pelham Priory, \$2; Mons. Cherbuliez, \$1; Mr. Clark, \$1; young ladies of the Priory, \$39; Priory Missionary box, \$7 77.....	50 77	
<i>Schenectady</i> —St. George's, a communicant, for Missionary purposes in S. Amer., by Bp. Wainwright.....	10 00	
<i>Setauket</i> —Caroline Ch.....	3 50	
<i>Sing Sing</i> —St. Paul's Ch.....	32 50	
<i>Rossville</i> , S. I.—St. Luke's, S. S.	7 00	341 77

## Western New-York.

<i>Rochester</i> —Trinity Ch., Africa, \$80; China, \$50; S. S., support benef. F. Orph. Asy., C. Pal., \$25; for Mission under Rev. Mr. Scott, Cavalla, \$25; for do., under Mr. Rambo, Bassa Cove, \$20.....	200 00	
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## New-Jersey.

<i>Mount Holly</i> —St. Andrew's Ch., through Rev. Robt. Smith, Af.....	45 00	
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## Pennsylvania.

<i>Bloomsburgh</i> —"A widow's mite,".....	1 00	
<i>Philadelphia</i> —Emmanuel Ch., \$20, from Fem. Bible Class, for the ed. of one Af. girl, Cape Palmas; \$40 from S. S., for ed. two African boys, Cape Palmas.....	60 00	
<i>Honesdale</i> —Grace Ch., Miss. Soc., for China and Af., \$40; Rev. R. B. Duane, for ed. of male scholar, under care of Mr. Rambo, \$20.....	60 00	
<i>Wilkesbarre</i> —St. Stephen's, S. S., Africa.....	20 00	141 00

## Delaware.

<i>Wilmington</i> —Trinity Ch., \$25, Gen.; China, \$2.....	27 00	
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## Maryland.

<i>Annapolis</i> —St. Anne's Parish, per C. K. Nelson.....	100 00	
<i>Baltimore</i> —Christ Ch., for Bp. Payne's Mission, \$20; Mrs. E. Gordon, Chi., \$30; Mrs. L. Lee, Chi., \$20; Mrs. L. Lee, So. Am., \$20.....	90 00	
St. Luke's Ch.....	50 75	
St. Peter's Ch., \$93 26, Gen.; So. Am., \$10; offering of S. S., $\frac{1}{2}$ , \$16 50.....	119 76	
<i>Baltimore Co.</i> —St. John's Ch. in the Valley, Mrs. F. Johnson, \$2; Mrs. B. J. Worthington, \$2 50; J. T. Johns, \$1; Edwd. Worthington, \$2 50; Richard J. Worthington, \$2; Kinsey J.		

Worthington, \$1; Col. E. P. Philpott, \$5; T. Anderson, Esq., \$5; Mrs. E. Allen, \$2, Rev. E. Allen, \$3.....	26 00
<i>Chester Parish</i> —General, $\frac{1}{2}$ , \$17 30; China, \$5; Africa, \$3, 24 30	
<i>Frederick</i> —"All Saints' Ch.," a member, for Af., \$20; Chi., ed. of girls, \$20; Mrs. Hill's school, \$20.....	60 00
<i>Georgetown, D. C.</i> —Mr. John Marbury, jr., towards ed. of a Chinese boy.....	25 00
Christ Ch., S. S., through Rev. Robt. Smith, Af.....	68 00
Mr. R., \$1; Mrs. M. A., \$1; S. J. McB., \$1; M. J. G., \$1; J. O., 50c.; McC., \$1; M. McK., 50c.; Miss S. A., \$1; Clara, 50c.; Mrs. Gautt, \$10.....	17 50
<i>Rock Creek Church, D. C.</i> —Mrs. W., thro' Rev. J. A. Buck, Af. and Chi.....	10 00 591 31

## Virginia.

<i>Albemarle</i> —St. Ann's.....	70 00
<i>Alexandria</i> —St. Paul's Ch., China, \$2 50; Af., \$2; Rev. Mr. Cooper, \$6; Mrs. Hill's school, \$6; Gen., \$44.....	60 00
<i>Clark Co.</i> —Wickliffe Parish, Chi., \$7; Af., \$7.....	14 00
<i>Farquhar Co.</i> —Mrs. Ambler, \$4; S. H. Allibone, \$1 11; M. A. Allibone, \$1.....	6 11
<i>Fredericksburg</i> —St. George's Ch., \$19 17, for ed. in Chi.; \$25, Gen.....	44 17
<i>Hicksford</i> —Meherrin Parish, General.....	26 75
Colored congregation, for Af.....	3 25
* <i>King George Co.</i> —St. John's Ch., for Bp. Payne, add'l.....	6 00
<i>Martinsburg</i> —Mr. D. H. Conrad, \$10; Mrs. N. A. Conrad, \$10, for China.....	20 00
<i>Petersburg</i> —Grace Ch., \$25; for Monrovia Mission, Gen., \$8 50.....	33 50
<i>Richmond</i> —St. James's, part of quarterly collection, \$57; Miss M. B. Harrison, proceeds of work, \$10; a friend, \$10; Mrs. F. Branford, \$10; Miss H. Talcott, proceeds of work, \$5; Miss E. C. H., do., \$10, for female school building at Cavalla; Miss M. B. Harrison, for native chapel, Cavalla, \$10; "Cavalla Messenger Association," to aid the Cavalla Messenger, \$20.....	132 00
<i>Shepherdstown</i> —Trinity Ch., for building in Af.....	1 00
<i>Wheeling</i> —St. John's Ch.....	25 50 436 28

## North Carolina.

<i>Leakesville</i> —Ch. of Epiphany, by Rev. J. R. Lee, \$15; two members, each \$1; Lieut. F. F. Flint, U. S. A., $\frac{1}{2}$ , \$15.....	32 00
<i>Wilmington</i> —St. James's Ch.....	43 35 75 35

## South Carolina.

<i>Beaufort</i> —R. W. Barnwell, for schools of China Miss.....	75 00
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\* The acknowledgment in April No., under the head of "Powhatton," should have been "King George's Co., St. John's."

<i>Blufston</i> —James Seabrook, Af.....	50 00
<i>Colleton</i> —St. John's Ch., \$85 46; col'd members, \$6 82, Af.....	92 28
<i>Charleston</i> —St. Michael's Ch., \$35 63; by a mem., \$2.....	37 63
St. Peter's Ch., \$37 08; Mrs. M., Af., \$3; colored S. S., \$10, Af.....	50 08
St. Philip's Ch., \$40 50; Af., \$20; Miss Rosalie Whaley, \$1.....	61 50
<i>Clarendon</i> —St. Mark's Parish.....	20 00
<i>Edisto Island</i> —Rev. W. H. Hancel, by Rev. E. W. Henning, \$110; and \$86 74, Af.....	196 74
<i>Edgefield</i> —Trinity Ch.....	20 00
<i>Society Hill</i> —Mrs. S. C. Evans.....	20 00
<i>Upper St. John's</i> —Church of Epiphany, a member, Af., \$10; China, \$10.....	20 00
<i>Wilton</i> —Christ Ch., \$95; E., B., &c., \$20, Af.....	115 00 717 73

## Georgia.

<i>Augusta</i> —Church of the Atone-ment, Af.....	26 50
St. Paul's Ch., Af.....	70 00
From a friend, Af.....	10 00
<i>Columbus</i> —A member of Trinity Church, for Af.....	10 00
<i>Macon</i> —Christ Ch., "From sundry individuals, for the African Mission, \$30 50; Af., \$5; S. S., ed. Af., \$7 41.....	42 91
<i>Savannah</i> —Christ Ch., for Since.....	94 00
St. John's Ch., \$104; S. S., \$20.....	124 00 377 41

## Florida.

<i>Key West</i> —St. Paul's.....	6 00
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## Mississippi.

<i>Jefferson Co.</i> —Church Hill Christ Ch.....	45 00
<i>Holly Springs</i> —Christ Ch.....	55 00 100 00

## Illinois.

<i>Galena</i> —Grace Ch.....	25 00
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## Michigan.

<i>Ypsilanti</i> —St. Luke's Ch., S. S.,	3 00
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## Missouri.

<i>St. Louis</i> —St. Paul's.....	17 45
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## Minnesota.

<i>St. Paul's</i> —Christ Ch.....	2 00
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## Miscellaneous.

AMERICAN BIBLE SOCIETY, NEW-YORK—For China.....	2000 00
From F. S. W., private account, Bishop Boone.....	45 75 2045 75
Total, Mar. 15, 1854, to April 15, 1854, \$6,478 97	
Total, June 15, 1853, to Apr. 15, 1854, \$49,054, 21	